

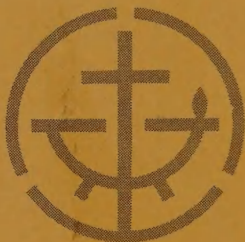
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HOW A MAN GROWS

JOHN R.T. LATHROP



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HOW A MAN GROWS

BY

JOHN R. T. LATHROP, D. D.



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“THE question, whether the world has a beginning, and any limit of its extension in space; whether there is anywhere, and, it may be, in my opinion, thinking self, an indivisible and indestructible unity; or whether there exists nothing but what is divisible and perishable; whether in my acts I am free, or like other beings led by the hand of nature and of fate; whether, finally, there exists a supreme cause of the world, or whether the objects of nature and their order form the last object which we can reach in all our speculation,—these are questions for the solution of which the mathematician would gladly sacrifice the whole of his science which can not give him any satisfaction with regard to the highest and dearest aspirations of mankind.”—KANT: “*Critique of Pure Reason.*”

F. W. Schneider

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HOW A MAN GROWS.

CHAPTER I.

THE PROBLEM STATED.

The Philosophy of the In- and Out-door will Dominate
the Future.

HERACLITUS of Ephesus, 500 years B. C., was the father of the Philosophy of the Becoming. He was called the Riddler. The riddle he propounded was this: What is the fundamental form of existence? None could guess. He answered: Eternal fire. Not that fire is the fundamental element, but the fundamental form. The answer was a riddle, and required answer; so he said: Water and earth are modes of fire. He speaks of downward fire, meaning thereby the coarser materialities; upward fire, by which he means the subtler forms, such as vapor; spirit fire, meaning the soul. He characterizes the fire out from which all things come as God, or the Good; this is the purist fire. All this called for explanation, so he said: Fire flowed, that in it is the spirit of strife, and the spirit of strife gave origin to all things. In modern language we speak of the same thing as the eternal war of the atoms, the continuous struggle for equilibrium among the molecules, or the principle of cosmic unrest.

To illustrate his meaning, Heraclitus conceived the world to be like an elastic bow, which tends to fly apart and to come together again; everything is pulling from, and backward to, the same center. Changing the figure, he declared the whole universe to be an elemental fire, now extinguished, and anon rekindled. Thus the whole is in constant flux. He found great difficulty in making clear his conception, so he said: "Into the same stream we descend, and at the same time we do not descend; for, into the same stream we can not possibly descend twice, since it is always scattering and collecting itself again, or rather, at the same time flows to us and from us." Out of all, all comes. When asked about reality, in what it consisted, he ascribed it to fire, or that which fire symbolized (but just what this last was he knew not). So it came to pass that the profound Greek only knew reality under the Becoming. "All permanence," he declared, "is illusory." The Law of Being is the Becoming.

From Heraclitus to this time is 2,400 years. An illustrious guild of thinkers has sought and still seeks to unravel the mystery. In 1901 Professor Ernest Haeckle, of the University of Jena, wrote his prodigious work, "The Riddle of the Universe." Science glows with the brilliant results of scholarly research, but the fact that the riddle of Heraclitus awaits final answer is evidence that it is world-wide, and likely time-wide. It embodies Being, Life, Cause, Motion, Mind, Immortality; indeed, all the questions growing out of Being.

Heraclitus, practically, reached the same conclusion as does Haeckle. With the former, Strife, Change, or the Becoming, was the real; with the latter, the Law of Substance. Both believed in a reality the basis of the Becoming, but that reality is illusive, and of it they know nothing. With the Greek the basis of all things was fire; with the German, Substance. Heraclitus was uncertain whether fire was first or symbolized somewhat which was first and eternal. Haeckle postulates Substance. From the modes of its action he constructs Law; and on this Law of Substance he builds his Monistic Philosophy.

Both the Greek and German are essentially materialistic. Haeckle boasts himself an atheist, for nowhere in his monism is a Personal, Supervising Mind counted in, and with a suavity little short of audacity he constructs a universe without a God. With him the universe carries its own explanation. Heraclitus was, however, agnostic. Living at a time when teleology and all phases of philosophy were in incipency, when every thinker was pioneer, he was nevertheless a believer in an animated universe; in the purist fire, which was God. It has been well said of him, that he was a monist, believing that Eternal Reason was immanent in the world of individuality and change, but a hylozoist inasmuch as he conceived all matter to be animated.¹

Whatever the theory explicatory of the universe,

¹ "History of Philosophy," Ueberweg. Vol., I, p. 42.

science has advanced beyond the atheistic into the theistic conception. The march of human thought up to a scientific conviction that there is not only an Unknowable Some-What, but an Unknowable Some-One, who persists and controls, is one of the most substantial truths of modern scholarship. The religious sentiment has always postulated a God, but it is of consequence that science (whose sole duty is to study relations and phenomena and tabulate data), and philosophy (whose mission it is to construct the findings of science into generalizations), have voluntarily written that which the Hebrew Scriptures centuries ago announced: "In the beginning, God." In the long run, any theory can be trusted to come out right that begins and ends with God. In his "Cosmic Philosophy," Dr. John Fiske has, in unambiguous terms, declared the Unknowable to be immanent, absolute, infinite. It is not for us to quarrel with him and Herbert Spencer for saying no more, but rather to inquire how much that admission means. Immanent, Absolute, Infinite! Whatever other attributes God may have, these are essential to his Being. Theology has great reason to rejoice that philosophy postulates the Persistent Force. Spencer characterized this the Unknowable, and declared that it had persisted Eternally. The cosmos, then, had its origin in the Unknowable, who is Immanent, Absolute, Infinite. Let us hold fast to that. Science can not fathom the question of origins, and does not have that as its

mission. We are too far removed from primordial conditions to come nearer than a probability as to the nature of primitive substance. Science is humble enough to say with Paul: "By faith we understand that the worlds have been framed by the Word of God, so that what is seen hath not been made out of things which do appear." So far as origins are concerned, the phrase, "by the word of God," contains at once the most rational explanation. "He spake and it was done, he commanded and it stood fast." "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." The Scriptures are unique in this form of statement. The first chapter of Genesis, before each day's work, has the phrase, "And God said." In his great work recently published, "The Conflict of Truth," F. Hugh Capron has a chapter in which he concludes that the phrase, "And God said," is intended to mean no more than that the Infinite Mind established a Law, announced His Will, set His Decree. This view coincides with the scientific. The whole of the cosmos is under the positive dominance of law, and law can have no significance outside of a Lawgiver. One of the remarkable facts about the Scriptures is, the existence of God is nowhere argued, but everywhere assumed. That the author of the first chapter of Genesis announced God as First Cause, both immanent and persistent in the cosmos, is a very great matter. Dr. John Watson has well said that "Jesus began his ministry with the assumption of God. He

never fell into the banality of theology, and set himself to do the impossible, to prove the existence of God, which is as if a geologist should introduce his science with an argument for the reality of the world." Immanuel Kant has said, "Atheism is the despair of reason." In his "Critique," he has shown that the universe has a rational and a moral basis. Our faith, then, in the Fact of God is rational and upon immovable foundations. Dr. John Fiske has told us that the word "intelligence," as applied to Deity, means too little. The Unknowable is *more* than intelligent. He considers the term too anthropomorphic. He has offered the same criticism upon the word "personality," when applied to the Infinite. It is well for us not to be influenced too far by these criticisms, but appreciate the spirit of reverence which prompts them. He means to say that God is too great for definition. He considers "personality" applicable only to man. The Infinite can not be reduced to finite conceptions.

We readily grant the aptness of the criticism, and feel justified in saying that the Church has always so taught. Nevertheless, a deeper insight leads to this further conclusion: Human personality is not ultimate personality. Man is but a shadow of God, an imperfect image. The personality of man is finite, and must not be interpreted as full.² Infinite Personality we have no means of defining. Indeed, we have yet to discover the law of true personality. The

²"The Crises of the Christ," Morgan.

anthropomorphic conception of God results from our mental limitations. The remark of Dr. Joseph Parker is apropos: "God is a Person, and *what more* He is we may never know." The whole cosmic plan, human life, the Ultimate Purpose, Infinite Love, sanction the word of the London preacher.³ "Our Father" is the word of Jesus Christ. We make our prayers to a Whom. Human Love will be forgiven if, in reaching out to Divine Love, it thinks in anthropomorphic terms.

The Scriptures have been criticised adversely because the Infinite is at times presented in anthropomorphic terms. The presentation of the God-Idea is a prodigious task, and primitive man could best understand through picture-phrases, such as, "And God said," and "Let Us make man." Also by the analogous method, such as "Sit thou on My right hand." It was left to man to discover the real meaning. Yet there are many Scriptures of so pure and exalted a conception that the attentive student of the sacred writings will find himself delivered from all anthropomorphic conception. The mind is capable of adoring an indescribable and undefinable Almighty Father. If the human mind, in its passion to come into the secret of God's Being, accommodates itself to conceptions too finite, satisfaction is found in the fact that Infinite Love takes no account of that, and also that the effort to come to God is made possible more through our longing for, than our

³ "Personality, Human, and Divine," Illingworth.

thinking after. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Man in his instinctive life longs for a nearer approach than that which can be gotten from the deductions of science and philosophy. It is just here where is found the strongest apology for religion, the mission of which is to bring the finite mind into loving fellowship with the Infinite. The Scriptures are not scientifically written, nor were they written to teach science, but to unfold a life, to present an experience, and to bring the human creature and his Creator face to face, and conform the one to the holiness of the other. When we read, "God is a Spirit," we do not know the meaning, nor do we feel any impulsive drawings to Him, but when we read, "God is Love," our whole being pulsates with emotion. When we hear Jesus Christ saying to us, "When ye pray say, Our Father," we can not be unmoved. We understand fatherhood and love, and Jesus Christ has elevated and purified our conceptions of the Infinite by speaking on the plane of human experience.

Returning, then, let us fix firmly in our thought these necessary postulates: 1. An Immanent, Absolute, Infinite, Unknowable; 2. This Unknowable is, because He is Immanent, too majestic and all-comprehensive to be accurately described by the term personality as applied to man; 3. That the fullness of Himself is not so all-embracing but to permit, on the one hand, the ascription of "Father," "Creator," and on the other that of Person, Savior, Pro-

tector; and not anything other will satisfy the racial instinct. Happy is he who can retain all these in the embrace of his faith.

You have stood on the bank of a river. What was the most impressive phenomenon as you gazed upon it? Was it not its flow? It goes on forever! But why? how? Immediately you think of the sun, of evaporation, of oxygen, hydrogen, of heat, of condensation, precipitation, gravitation. What have you in such a conception? Vastly more than the flow of the river. You have seen the flow, round and round, completing again and again the circuit, downward, onward, upward, and thus forever. This is what the river flow means. It is coming to the word of Paul, "While we look not on the things which are seen." This is a very great matter, and the ability to see the unseen ennobles thought. Some months since I entered one of our State universities. We were taken to the biological department. A number of young men were intent in the microscopic examination of a chick in the various stages of its development. One was gazing upon the first pulsations of what was to be the heart. There it was, moving! I said to him, "What started it?" The question suggested electricity, the conservation of energy and persistency of force, the round and round, and we were brought square up against the flow. Somehow we think of the river again. We are back to Heraclitus. The cosmos is never static. Let us keep in mind that it is dynamic. The Whole is in eternal flux. In this

flux is man himself. He knows neither his origin nor his end. He knows only that he is, and that he passes. One of the most overwhelming facts which confronts him is the development of his being to its highest vigor and beauty, followed by its sure dissolution and dissipation. The river goes round and round. Does man? How much of him abides? What is there built up in him the flow of the cosmos can not dissipate? It was just at this point Haeckle broke down, and his words, his last pathetic words in "The Riddle of the Universe," are:

"By eternal laws
Of iron ruled,
Must all fulfill
The cycle of
Their destiny."

Haeckle's gaze was too intent on Law. He needed the deeper perception of Mind. Law is nothing. Only in Mind has it potentiality. Continuing his philosophic system in atheism, he ended, where every rational mind can but end who pursues the same course, in intellectual despair. Had Haeckle been able to have maintained a due balance and counted in the Eternal Unit, God, and held fast to Him, he had been anchored amid all the confusion of thought and multiplied mysteries. In contrast with him is Elizabeth Barrett Browning, who, in the melancholy poem "De Profundis," writes:

"God's voice, not Nature's—night and noon
 He sits upon the great white throne,
 And listens for the creature's praise:
 What babble we of days and days?
 The Dayspring He, whose days go on.

He reigns above, He reigns alone:
 Systems burn out and leave His throne;
 Fair mists of seraphs melt and fall
 Around Him, changeless amid all—
 Ancient of Days, whose days go on!"

"I praise Thee while my days go on,
 I love Thee while my days go on;
 Through dark and dearth, through fire and frost
 With emptied arms and treasure lost,
 I thank Thee while my days go on."

Here is the rapture of faith amid the swirl of the cosmos, and the perplexity of unfathomable mystery. Unless God be established in human thought, our little thinking goes but round and round, forever moving, but never resting. Theism alone holds thought to a center, and gives a guarantee of permanency to man himself. Wherein is man like the river? Wherein is he like the Unknowable, the Persistent Force, God?

So far as answer to the first is concerned, considering man wholly from a physical view-point, science makes quick answer, and says, just what religion says, "Dust thou art, and unto dust thou shalt return." Regarding the second, science and religion both answer, "Man is not immanent, but local; not absolute, but dependent; not infinite, but finite." But does

his case rest there? Not at all. Neither science nor religion is content that it shall. The principle which runs through all life types, that Like comes from Like, is as deep set in religion as in science. The logic of both is, Man is intellectual and moral, and must find his origin in an Intellect that is Moral. Otherwise intelligence and morality in man and the universe are unaccounted for. No finer statement of this can be found than the word, "And God breathed into him the spirit of life, and man became a living soul." The Genetic record makes man both a creation and an inspiration. It has the twofold truth that man is from beneath, *and* from above, and thus makes him akin to two worlds, the one material and constituted of the elements, the other spiritual and like unto God. The material man finds his existence in the unceasing cosmic flux, while the spiritual man finds his persistent life amid the spiritual realities.

Science starts with the proposition: There is an Immanent, Absolute, Infinite, Unknowable=God; and there is a local, dependent, finite, thinking=MAN. The latter is creature to the former; a child if you please, an offspring; and because of that kinship he will persist. This inference is agreeable to science, and is the very word of religion: "And God said, Let us make man in our image, after our likeness."

The Unknowable was never in the Becoming, and no part of Him has ever been or can be in the Becoming. He is Absolute. His eternal Name is, "I

Am." Because He is Immanent, not anything has taken place without His presence. Being Infinite, He has been, and shall ever be, coexistent with every moment of time. Time with Him is an eternal NOW.

Man from infinite time has been in the Becoming. From the beginning of the cosmic flow he has been on his way. The elements which make up his physical part are cycles old, and in that sense it can be said he is from the womb of the cosmos. Out of the womb of the cosmos, yet made of God. We are His creation whatever be the process. How long God was in the making of man the Bible does not declare, and it is impossible to know. Science is too wise to say. Man is of infinite worth, made at infinite cost, and that is the best guarantee that he was not made to be lightly considered or ruthlessly thrown aside. Science recognizes man a sacred personality, and thus stands even-shouldered with the Genetic record. "In our image," is a most tremendous word. At once it sanctifies man in all his being. He is the one creature above all others of infinite pains, the last to appear, the highest and the best.

Physically, man has arrived, and in him Nature has her coronation. In all organism there is not anything so splendid as he. He is the priceless product of all Nature's art in organic perfection and beauty. Whether the head, the hand, the trunk is considered, there is a symmetry, an impressiveness, which be-

long to him as the supreme mechanism, fearfully and wonderfully made. It is impossible that Nature shall ever produce a more matchless product than the human body. No one who has ever studied the organisms of Nature will deny the mysterious and powerful constructive processes which she carries on in weaving the manifold and inconceivable forms of organic life of sea and land. To be told that man is akin to all organism, and is himself an ascent from the depths by slow and unknown processes, is amazing to him who is a novice in Nature's laboratory and understands not the intricate and gigantic forces which drive on from age to age in the development of life forms. But to him who sees that Nature is the unfolding of an infinite Purpose, not of it but in it, and that in the fulfillment of that Purpose she neither slumbers nor sleeps, but is eternally vigilant and diligent, and that the manifoldness of her art is in the ribbed rocks, the creatures and plants of sea and land, he is forced to admit that it would be no impossible task for her to weave even the human frame at the behest of Him whose creature she is. Whether or not one is able to go so far as Darwin and say, Here is the path over which man has come, the supreme fact which science brings to us, is that the whole body of the swirling cosmos, as expressed in what we call Nature, is under the dominancy of the Infinite Unknowable, God, our Heavenly Father.

The seven so-called insoluble problems of science,
—(a) The nature of matter and force; (b) The

origin of motion; (c) The origin of life; (d) The (apparently preordained) orderly arrangement of nature; (e) The origin of single sensation and consciousness; (f) Rational thought, and the cognate faculty, speech; (g) The question of the freedom of the will,⁴—these all centralize themselves in man, and it is he who seeks their solution. Whatever be the method of his investigations, his conclusions must be essentially constructive so long as he remains Theistic. If in his thought God holds chief place, he can not drift far. The old philosophers conceived the universe as a circle, with God in the center. Dr. W. A. Quayle has given us an essay on the "Centrality of God."⁵ Man is in the circumference. It is a majestic truth that God abides. Whatsoever be the path we take we will find Him, unless it be the Haeckelian, for in that God is missed, and man is lost. That fearful fact is its own condemnation. Theism takes fast hold of God. With what result? Man is ascendant, transcendent, permanent. Science will not permit us to conclude less than this. The logical inference is, that the pantheism set forth in the Genetic record, where God is before all, and in all, is the pantheism of advanced philosophy, Christian pantheism, if you please. The First Cause of science is the God of Genesis. In that ancient record is a serial order of unfolding from

⁴In 1880, at the Leibnitz session of the Berlin Academy of Science, Emil du Boise-Raymond named these as the seven problems of science.

⁵"The Blessed Life."

cosmic conditions to life forms. In both Science and Genesis, God is first and man last.

In the present status of scientific and philosophic thought there is no need of alarm. Herbert Spencer, in "First Principles," has himself remarked: "Science must be judged by itself. . . . To regard with alienation that which has such high credentials is folly. . . . It is an incredible hypothesis that there are two orders of truth in absolute and everlasting opposition." Science has her own revelations, and she promulgates them in her own way. Many who look upon the universe from a purely religious standpoint, fail to take into account the larger truth that the method of approach to truth by science necessarily differs from the method of religion. The problems of science are the assumptions of religion. The Genetic record implies the persistence of force, the conservation of energy, the serial order, an ultimate purpose, and distinctly teaches that God is, and that all things are by Him, and that man is a moral agent, amenable to a Moral Mind, in a Moral and Rational Universe.

In this time, when the average mind is, like the ancient Greek, asking, "Is there anything new?" we can not too clearly understand the bearing of these profoundly interesting matters upon our belief in God, the Infinite Person.

A recent editorial in the *Western Christian Advocate* upon "The Riddle of Life," is as suggestive as it is sane. Speaking of Dr. H. Charlton Bastian,

one of the earliest and most learned champions of spontaneous generation, who belongs to that guild of thinkers who claims that the evolutionary hypothesis has supplanted anything like Divine, miraculous intervention, after showing that President Jordan, of Leland Stanford, Jr., University; Professor Reighard, of the University of Michigan; Professor Matthews, of the University of Chicago; Professor Wilson, of Columbia University,—all agree that spontaneous generation is most improbable, not one case being known, the editorial contains this pungent comment:

“For our own part we can not see how, even if the spontaneous generation of life from the inorganic should some time be demonstrated, the marvel and miracle, the supernatural in the natural, are done away with. It simply removes the mystery one step backward, and makes the forces resident in non-living matter, and put there by a Divine Creator, only the more wonderful and inexplicable. It is not simply living matter whose creation is miraculous. The enigma which defies all naturalistic explanation, and which seems inscrutable, is, how anything at all came to be. The universe itself is the miracle.”⁶

⁶ Issue of March 7, 1906.

CHAPTER II.

THE DATA OF PHILOSOPHY.

The Primary Source of Knowledge lies not without, but within Consciousness.

THE Synthetic Philosophy excites the profoundest interest and suggests the gravest questions. At first one is overwhelmed, for it trespasses upon traditional teaching. It is a constructive system committed to the evolutionary process. At the present time it holds a strong place in popular thought, especially as it is embellished by Dr. John Fiske in his "Cosmic Philosophy."

It is safe to say that the whole truth lies neither in the Synthetic nor in the Intuitional Philosophy, but rather in the blending of the best of the two. Many ultra-conservatives have become unnecessarily alarmed. We must come to understand that science inquires into the constructive processes, and has arrived at the conviction that the Law of Evolution has been operative in the cosmos from the beginning, and that this same Law is dominant in the production of life-forms, but not of life itself. It is a question of method, not of origins. Man is central in the cosmic process. "All

creation is on the march. The stars are revolving. The dead crust of the earth feels the necessity of moving. The whole vegetable kingdom is moving onward and upward. The animal kingdom, too, keeps step, unconscious of the impelling cause. Man, as if he heard the music drowsily and afar off, joins the strange procession, and struggles on and upward also. It is a strange march of creation, moving to unheard music, with unseen banners, to some great enterprise.”¹

Whatever be the merits of the Synthetic Philosophy, we are more concerned with the stupendous thought of the evolutionary process, the most ponderous which philosophy and science have yet suggested. The Genetic record is filled with the twofold fact of creation and unfolding. First, we have the cosmic unfolding; second, the creation of life and its unfolding from the simple to the complex forms, man last appearing. And, as the whole discussion is amply and most ably presented by those whose entire time is given to investigation and discovery, it is unnecessary to enter into any argument here, further than to say, granting that the evolutionary theory of the cosmos and of life-forms is correct, both Genesis and science agree in the recognition of four gaps, which call for a Supervising Mind to connect: that between Inorganic and the Organic; between the Organic and Life; Life and Consciousness; Consciousness and Spirituality. That is to say, here are four necessities

¹ Henry Ward Beecher.

for miraculous interference. Science recognizes those gaps, and has no power to bridge them. Religion finds no difficulty. God is always on the ground, and this is the sublime teaching of Genesis. Capron, in "The Conflict of Truth," most profoundly discusses this and correlative facts. The design of these essays is to assist the reader to the recognition and appreciation of the Harmony of Truth. If the reader shall be given a broader outlook, and, at the same time, a more satisfactory faith in the validity and power of Evangelical Christianity, it will be matter of great congratulation. God is a necessity in the cosmos. Jesus Christ is a necessity in the redemptive plan. As God is needed in the creation and unfolding, so is Christ needed in the progress of the race. Whatever the system of philosophy, if God and Christ remain, the Christian thinker need not be perturbed.

There are three attitudes which the religious teacher can take to the Synthetic Philosophy: (a) He can cast it aside; (b) He can accept it; (c) He can sustain to it a sympathetic and conservative attitude. The last is scientific. Whatever be our attitude, simple fairness demands that we examine its right to live. Meanwhile, any unnecessary alarm will be removed from the mind if we notice a few facts.

First. The Synthetic Philosophy considers the universe as it is; matter and force as it finds them. The cosmos is in process of making. In some parts

it has likely reached perfection. Contraction and expansion; aggregation and dissipation; evolution and devolution,—these are the antagonistic forces forever operating.

Second. It considers life forms as they are. Biologically it seeks to indicate the path over which they have come. In the study of consciousness the Synthetic Philosophy has given us a new interpretation. It postulates the psychical unity as well as the physiological unity of the world. This is revolutionary. The Intuitionist school is confronted, not with a denial of the intuitions (mark that), but with another interpretation of them. They are the product of long experience, extending through the whole history of consciousness, and are found in a lesser degree in the lower animals. Whatever the merit of this (and we leave the schools to settle it) we must not forget that the mind content remains identically the same. In either case but a theory is affected, not the thing itself. The student is free to choose either horn of the dilemma. Philosophy deals with actual conditions, generalizes the conclusions of science, and constructs its theory of life-development.

Third. Man remains as he is. The Synthetic Philosophy does not make him less, nor more. Man is rational, volitional, emotional, moral. He is that, philosophy or no philosophy. Neither science nor philosophy nor theology has been able to destroy him! We fail to dissociate him from theory. All things aside, that philosophy which most fully recog-

nizes who he is and what is the purpose of his being, will prove to him the greatest help.

With this before us, let us now examine his Mind content.² Granting all that the Synthetic Philosophy claims, that man is physiologically and mentally a product of evolutionary forces, it is this being, man, with whom we deal at last. The Man of the Bible is the Man of Science; no more and no less. All the qualities of the Man of Science are in the Man of Genesis. Not anything has been added to him or taken from him since that time when God called to him in the cool of the day.

We are now ready to examine the Mind content. The intuitions have been mentioned. They are essential to thought, as the thought form seems to be given by them.³ Yet they constitute but a small part of the Mind content. In addition we discover the following:

(a) The Mind includes *the Power of Initiative*. It is a Thought manufactory. Not only does it generate thought, but it can expel, and choose the particular thought. It has the power of clearing the room and refilling it with congenial guests. This selective function is as wonderful as its generative. The mind is endowed with supremacy over itself. Education strengthens this function, but does not

² For the understanding of *Consciousness* the reader is referred to the works of Wundt, Stout, Ladd, James, Münsterberg, Bowne. The attempt here is to present briefly some of the dynamic manifestations of the Mind content.

³ "Theory of Thought and Knowledge," Bowne, Chapter IV.

create it. It is as much a part of the Mind content as is memory.

(b) *The Power of Continuity.* Attention and retention have memory as an ingredient, but they are more than memory, and more than will; they are states of consciousness. The mind has persistency along the line of desire. In its cogitations there is unity as well as fixedness of purpose. It has pertinacity. The ability to prosecute consecutively and for years a scheme, and to develop it, and to adjust it to new conditions, as exhibited in the inventions, in scientific research, in mathematical compilations is astounding. Besides, the mind can stand itself aside and scrutinize itself, track down the origin of impulse, dissect its own cogitations, and see of what stuff they are.

(c) *The Formative or Creative Power.* Sometimes called imagination. This is a complex function, having somewhat of memory, reason, and the æsthetic instinct. It is mind in the constructive mood. From which come all the arts and handicrafts. It is involution before evolution; idealism, in order that there may be realism. All that man has added to the world was first builded in his own mind.

(d) *The Power of Projection.* This is the power of the orator. The able jurist employs this in addressing the court or the jury. The wise minister studies to project his personality. The mind is potential, and essentially dynamic. A passive per-

sonality is never interesting. Dominancy centers in this mental power. It is the central principle in hypnotism. The so-called "demonstrations" of Christian science find their merit in this. The subject becomes passive, and, for the time, thinks himself helped. The legitimate use of this power is of great advantage to the minister. The message is never separated from his personality. To make that effective he must project himself with his message. His personality must be *felt* throughout the whole congregation. He can not expect results unless he himself is intense. Profound conviction is necessary to him. The word *zeal* is from a root meaning fire. *Fervent* means to be on fire. *Enthusiasm* implies a heated, holy state of mind, and is somewhat akin to inspiration. Our word *influence*—a flowing from and into—conveys the thought. These are kindred words, suggesting the filling-full of the mind to over-flow; and, it is this over-flow that makes the orator for the time being over-whelming, and the minister irresistible. It is as holy as prayer.

(e) *The Power of Retro-action.* This is the reverse of the former, and means that the mind can, so to speak, double back on itself. The will is the most prominent power in this. We know the mind can force itself from one state of consciousness to another. It can say to itself: "I know it is not that way, but it shall be. I am aware it is that way, but it shall not be." It is this power that constitutes the stock in trade of Christian science. The psychological fact

has long been known. The principle has its limitations, as the mind can not impose upon itself self-deception and maintain its integrity, and any loss of conscious integrity is loss of actual power. But under legitimate use it is to be recognized and commended. Christian Science is to be credited with both the use and the abuse of it. It has claimed a monopoly of it, which is a false pretense. It has been recognized by physicians and the Psychical Society for many years. We are censurable in the too great neglect of its use; yet ministers have frequently, and long before Christian Science was known, appealed to the imbecile and the discouraged for the exercise of this power; not for self-deception, but self-help.

In an old autograph album I find this from a fellow-student: "The secret of happiness is to believe you are happy." It is a half-truth, and means that the mind can enforce contentment upon itself. It has again and again been shown how certain nervous states have been cured by stimulating the mind to think of and feel after health. It is not meant here so much as to intimate that sickness and pain are unreal, nor that physicians and medicines should be ignored, but only to enforce upon ourselves the habit of thinking *against* feeling; compelling one's self to live on Sunny Street, and to open the windows of the soul to the south winds. "Think on these things," is the injunction of Paul, and many a soul is invigorated with hope and health by so doing.

I dwell upon this for three reasons. That we

may see how it is that the Lord puts within our own possession a power capable of vast benefits to ourselves and others did we legitimately exercise it. He who said he had many troubles in life, most of which never happened, spoke wisely. There are those who have many afflictions which are no afflictions. All such the mind itself can cure. Then, many others (good people, who pray earnestly and study their Bibles) go pining for a peace which never comes to them. Would they but exercise this power, they would realize that peace is already theirs. It is thus we take hold of the promises, and hold to them against everything to the contrary. Abraham believed the promise. Faith is the appropriating faculty, and it lies close by this power of which we are thinking. There are moments when the mind must *make* itself believe. Professor Wm. James has a book the suggestive title of which is, "The Will to Believe." The mind can compel itself to recognize and appreciate truth of every kind. Lastly, did we emphasize this power there would not be so many attributing to a pseudo-religious system, which is, in its last analysis, neither Christian nor scientific; but a system perverted, filled with mysticism, erroneous conceptions of God and of the world,—there would not, I repeat, be so many attributing to that pseudo-religious system, merits beyond its capacity to justify.

The mind was not endowed with these marvelous powers to lead to error, and into fanaticism, nor away from the atonement in Jesus Christ. Any system

which denies the awful fact of sin and actual suffering of which the world is full, is unworthy the credence of rational beings. Sickness and death are as real as life. They are positive realities, and no amount of thinking will remove them from among men. It is not the getting rid of them, but triumphing in spite of them. To this end the mind is endowed with supremacy. Its constitution gives it dominion over itself. The overcoming soul is to remember the first step to victory is within itself, and at the end of its strength the Spirit helpeth. The word of Christ, that He would send the Comforter, is made the clearer by knowing that the true meaning is Helper. The Helper comes to the self-exercising soul. The man who wills to believe will soon find himself believing. The man who compels himself to appropriate Christ becomes Christ-like. Such mental functioning is fundamental to soul-culture and to soul-health. The remedial virtue of the mind should be given due recognition by the representatives of sound philosophy.

It is necessary to mention but one other, the Ethical Content. It is left to the last for the very reason that it may be characterized as the vitalizing power. Consciousness is filled with the fear of judgment. It is the sense of moral merit or demerit. There is that which scrutinizes behavior. Conscience makes cowards of us all. The moral quality of conduct is imperative. The mind demands rectitude. Education can not eradicate nor bestiality destroy this.

The Ethical Content is the conscious sense of responsibility and accountability. The normal mind gravitates to moral standards. This is wonderful and universal. The race interprets itself by what it does and purposes. It rises and falls at the moral point.

Thus we have sought to make clear why philosophy must consider man as he is. It recognizes him a unique personality. No one philosophy has succeeded in defining him. Religion alone can do that. For, howsoever it be explained, there is in him the God-idea—so that he is a creature of worship as well as of thought, and feeling. In some sense philosophy believes him still becoming, and philosophy itself broadens as the greater man appears. The processes of his consciousness are in sensation and affection.⁴ Granting that man is a biological as well as a rational being, his psychological life reflects vastly more than either implies.⁵

Accepting this analysis of his Mind content as approximately correct, then it may be suggested that the manifestation of his power has just begun. What are the laws which will determine his ascent in the further process of his becoming? The question is both profound and practical. A brief attempt will be made to answer it. The laws are three. They are not new, and do not belong to this age. From the first they have operated. They will be found in the lowest and highest type of man. Just to the extent

⁴“Talks to Teachers,” James.

⁵Art. “Psychology,” *Ency. Americana*

that individuals or tribes or nations observe these laws will they ascend in intelligence and moral power.

First. *The Law of Expectancy.* It is a deep truth that man is saved by hope. He has gone everywhere searching for a better land, a bigger chance. He is learning that he who looks up is lifted up. If satisfied with the good, he rises not so high as he who is content only with the better. Whereas he who stops with the better can not hope to excel as does he who strives for the best. "Excelsior!" That is it. Not to climb merely, but to attain. This is a law of his being. The law is, in the best sense, expulsive and creative, leading him out of a lesser into a greater selfhood. It is the upreach, the tiptoe aspiration. God made him so. Let him but follow on; indeed follow he must, for progress is essential to growth.

Second. *The Law of Habit.* Well-tempered habit enforces patience. It steadies impulse and tends to fixedness. It develops caution and affords time for self-examination. Progress is not a pell-mell rush. The ascent of man is a climb by slow steps. The race has come by a circuitous but long route, and good climbing is still ahead. If perchance, habit fixes the feet in the path of destruction; if, by it, multitudes fall into the crevasses of death,—that awful fact but emphasizes its power. Just as certainly does habit establish the race in the way of blessing.

And this suggests what is always involved in the law; viz., Ethical influence. I was about to say polarity; for man ever and anon finds himself at-

tracted to, or repelled from, the good or the evil. The soul has no alchemy by which evil can be made good. Forever good and evil are diametrically opposite. Like a pendulum, man has moved between them. He discovers that he is either made or unmade at the moral point. Life is ethics. Habit is never non-moral. It is, therefore, all consequential what the moral complexion of his appetencies shall be; for on that hangs his destiny. Jesus cut deep into the philosophy of soul-culture always, and he did it by thrusting in the ethical blade. His self-denial proposition;⁶ that one about losing one's life to find it;⁷ the conduct of the elder brother,⁸ the incident of the rich young man.⁹ In all these Jesus is seeking to create the habit of moral supremacy. The law of habit is terrible. It is insidious and incisive, and determinative. The race rises or falls in its habits. Pre-eminently it needs constantly to aspire to the strong, the beautiful, and the good. Thus the law so terrible to the wicked, will prove glorious to the righteous. Herein is seen the matchless opportunity of the Church of Christ.

Third. *The Law of Liberty.* The one dream of the centuries has been of freedom. Man has fought, and struggled, studied, and worshiped, to be free. He hates bondage. One of the most wonderful manifestations of his psychological life is that he thinks himself endowed with an inalienable right to be free. It is an instinct, and in his soul he spurns

⁶ Mark viii, 34. ⁷ Matt. xvi, 25. ⁸ Luke xv, 25. ⁹ Matt. xix 16, 22.

any doctrine of necessity. Fatality he will have none of. Whenever man and fate have met, man has won. Against adverse circumstance and fate he has sworn vengeance. His bitterest enemies have not been without, but within: ignorance, superstition, prejudice, ancestral habit. He has overthrown governments and created new ones; he has turned anarchist only to discover that no-government is the worst of governments. At this hour the battle wages hot in all the earth. Apparently he has come to a consciousness that liberty can be realized.

The impulse for liberty is so powerful that it rises to the dignity of a law. No religion teaches this but Christianity; therein lies its world-mission. That is a profound word: "Whoso looketh into the perfect law of liberty."¹⁰ A weighty responsibility is upon all teachers to show the true character of liberty. Mankind is predisposed to seek liberty from without. Legislation can not make a people free. Physical freedom alone can easily prove a curse. Liberty must first be found within a people. A lawless liberty is anarchy, oppression four-fold. Liberty unbridled is as a wild horse amid the multitude. Liberty of mere private interpretation is dangerous individualism; for when every man does what is right in his own eyes, pandemonium is begun. Centralized authority, to be effectual, must spring from affection or a desire for the general welfare. But no less does it demand affectionate obedience. This makes freedom. Law-

¹⁰ James 1, 25.

less liberty is but another way of spelling bondage. The Gospel of Law is to the Gospel of Liberty as is the sun to the harvest. This is a message for the world. Did we live true to the perfect Law of Liberty, then were the race free. The word Law is good.¹¹ It is scientific. There can be no progress in real liberty until this law is attended to in earnest. By every means we should educate the populations into the recognition of this deep truth.

A simple illustration will give us the meaning. A boy is flying a kite. What makes the kite fly? "The wind," says one. "The shape of the kite," says another. "Both," says a third. The scientist answers, "The string held at tension." Is the kite free? Surely? See how it sits majestic. Behold it rise! The fact that the string makes it fly is interesting. The string snaps and the floundering, ungraceful kite, helpless, subject to the caprices of the wind, pitches hard to the earth. The string is law. Held by the lad the kite, under proper conditions, rests majestic. Just so is it with man and mankind. God holds the law. Man is fastened to it. By obedience to the law of righteousness, he finds himself free. His liberty is a majestic experience. The breath of God bloweth upon him, and he lives. The law holds him, if he permit, in happy relations to duty. He finds himself full of light and good. In him flows a

¹¹ If the words Law and *Λογος* are from the same root, as some claim, then there is implied an order established in wisdom. An order decreed by an Infinite Person. "In the beginning was the *Λογος*." Nine times in Gen. 1, is used the phrase, "And God said." In *Λογος* is Law.

power which makes him rise above the sordid and mean. He is supreme. Never is a man or a nation so great as when the ten words of the Decalogue control. Perfect liberty is moral, and exists only when the Lawgiver is revered and His law honored. Given this liberty within, as a very part of himself, it creates liberty without. Feudalism, and much that is oppressive, give place to larger social privileges. It is thus that the Utopian day will be reached. There is no other way. Again we fall at the feet of the Nazarene. Once more we see the world-wide mission of the Church of Christ.

These are some of the psychological data upon which the present-day philosophy of man is constructed. He is both the redemptive agent and subject. He is not yet awake to the majesty of his selfhood. To awaken him is our task. Christianity is the most powerful stimulus to that end. He is entrenched in the sensuous, in tradition, ancient custom, caste, and carnality. He is greater than his environment, though oftentimes in it he has perished. He longs for that which he understands not. Never had the Church a more splendid chance. Man's enthrallment in sin is apology sufficient for all educational and spiritual propaganda. His insatiate hunger for something other than he is and has, is a call from out his own breast to administer unto him. As he is of God, he can be good. Christianity must show him how. The job is prodigious. In the doing of it will be found the "Holy Grail."

CHAPTER III.

COSMIC ETHICS.

Philosophy does not deduct its Generalizations from Theology but from History and Science.

HERBERT SPENCER was the Apostle of Ethics in evolutionary philosophy. He wrote "The Data of Ethics," with the conviction that the "establishment of rules of right conduct on a scientific basis is a pressing need." Justice demands commendation of his motive. His metaphysics has been severely attacked by the intuitional school, and his deductions by many religious thinkers. Without question his system is open to the charge of vagueness, indefiniteness, and lack of authority. The student is ever looking for some further word, only to be disappointed. Spencer is too agnostic. One feels, in reading him, that he has succeeded in launching into the unknown and fathomless, but has been caught in the fog, and, after an heroic effort to find his way out, is in a swirl that sweeps round rather than onward. This is the weakness of the system.

Spencer sought to keep within the bounds of naturalism. His philosophy is mundane. He had a dread of the supernatural. He endeavored to handle the world from the standpoint of matter and force.

Thus his system lacks the satisfactory assurances of a bolder philosophy. Dr. John Fiske realized this weakness, and courageously announced himself as a champion of Spencerianism with the Theistic conception. His "Cosmic Philosophy" is a bold effort to reconcile evolution with Theism. His conception is not anything other than what might be called Christian pantheism.

Yet, whatever may be our predilection, we will do ourselves much harm and these great minds an injustice unless we turn to profit the real results of their investigations. Ruskin has taught us how to see truth in stones, gems, soot, industry, literature, art. What we need is light from many minds. Paul speaks of the "variegated wisdom of God."¹

The supreme merit of the Synthetic Philosophy is the effort to find out what is permanent. That is worth while. The key-word to the system is "Evolution." In that Mr. Spencer finds worlds, life-forms, art, society, government, man. While it is impossible to escape the inference that the word is overworked, yet we should remember "evolution" means less or more according to what is put into it. Darwin was Deist, Haeckle atheist, Spencer agnostic, Fiske Theist, Drummond a believer in Christian supernaturalism. Drummond is one step ahead of Fiske, for the latter had a morbid fear of supernatural interference. Thus the enlarging of that word is one of the psychological features of the time. If Fiske has taught us how to

¹ Eph. 1:11, 10.

think of Theistic evolution, Drummond has taught us how to think of Christian evolution. That is to say, we are now well aware that man can not be accounted for upon the single basis of naturalism.

Nevertheless there is a world of fact into which the Synthetic Philosophy seeks to introduce us. It is not a system of denial so much as of affirmation. Granting its weakness, plain fairness insists that we examine its pillars of strength.

In his "Data of Ethics," Mr. Spencer has established the persistence of the ethical principle. Hitherto prejudice (many times ill founded) has neutralized the force of his argument. His ethical theory is historically and scientifically presented. The purpose of this essay is to assist the reader to gather the wheat and put it into the market.

Mr. Spencer postulates a threefold developmental process in constructing his theory of Ethics: (a) Evolution of structure throughout the ascending types of animals. This is physiological. (b) Evolution of functions, which has gone on *pari passu* with the evolution of structures. This is biological. (c) Evolution of conduct, which is correlated with structural and functional development. This is ethical.

Stated in popular form he means to say: In the lowest life-forms there is purposeless action. A remove higher, purpose. Higher still, rationality adjusts itself to means for an end, and thus *moral* purpose begins. Conduct is a product. The rise of the ethical is synchronous with the rise of being, and

first appears as ethical in rational intent. As ascent is from the lower to the higher, from the simple to the complex, so the ethical develops along with the rational and the social. Man has learned what is right through his benefits, and what is wrong through his misfortunes. Ethics began in the individualistic instinct, self-preservation, and gradually grew into the altruistic. Thus ethics is builded from cosmic unfolding.

The strength of this theory is that it makes righteousness to be a part of the constitution of things; that the Ten Commandments are in Nature, and were just as true before as after they were written on tables of stones; that God in the beginning spoke into the cosmos ethical potentiality. Man, in his long pilgrimage, has learned this. Whatever may be the difficulties in accepting the theory just as Mr. Spencer has presented it, there is in it a most suggestive truth. No system of ethics can be permanent which ignores Nature. It is impossible to believe that there are two contradictory systems of ethics in the same world. There is no such thing as Christian ethics contrary to cosmic ethics. Ethics must have unity. If Mr. Spencer is more content to show cosmic ethics and seems to ignore Christian ethics, let us remember he is writing as a philosopher and not as a theologian. He is making effort to discover a constitutional basis for ethical principles outside of religion. To the extent he succeeds, religion is fortified.

It has been urged that his system is rooted in selfishness—in the egoistic instinct. But it is easy to rob one's self of the strength of his argument by dwelling too intently upon that. We must not forget that Self is a sacred thing. The instinct of self-preservation is holy. Selfishness has a good as well as bad side. Spencer is aiming to show that the ethical principle is not capricious, to be ignored at will, but that it is rooted in the cosmos, and belongs to an order both permanent and persistent. Mr. Spencer is not seeking to overthrow ethics, but to assure us that the universe is constructed on moral foundations. It stands us in hand to embrace the double advantage, and admit at once that an ethical system can not be devised without the recognition of man as a cosmic factor. There can be no question that man has, in his struggle, been taught physiological ethics. Such as: That the quality of food and bodily care are prerequisites to strength; that work is conducive to longevity; that sobriety and frugality bring pleasure; that self-preservation is subordinate to the preservation of the species. He has learned that Nature has no favoritisms, that she never forgives or forgets, and that man is as amenable to her authority as is the meanest brute. There is, then, such a thing as Cosmic Ethics. The "wages of sin is death," not because God is an avenger, but because in the very constitution of things is the sword of fire which turns to the smiting of the evil doer. The laws of Nature are ethical. He who conforms

the most perfectly to her behests gets most of her virtue. Such a teaching re-enforces a true Christian philosophy.

Dr. Fiske, who was zealous of the Theistic interpretation, assures us that it is the intent of the Synthetic philosophy to insist upon involution first. This is well worth our attention. Involute means to roll up with, to infold. What a beautiful conception! In the very beginning, when the heaven and the earth were made, when primordial substance was given being, there was put into it a principle of righteousness; that the ethical is not an after-thought. With such a fundamental is preserved the supernatural origin of ethics, just as there is preserved in any theory but the Atheistic, the supernatural origin of the cosmos; that all of the creative function from the beginning had regard to man; that the whole was given by a Moral Mind; that the Ten Commandments have from the beginning the "Everlasting Yea." We readily admit, in order to have the highest remedial virtue, religion must have more than the ethics of the cosmos; nevertheless religion in its best form does not claim, nor need it claim, an origin so supernatural as to be independent of cosmical ethics; and she can well afford to recognize Nature's contribution to man's ethical knowledge.

CHAPTER IV.

CHRISTIAN ETHICS.

Man's Relation is Fourfold, and he Requires a Fourfold Adjustment.

"Hence the moral man is one whose functions—many and varied in their kinds, as we have seen—are all discharged in degrees duly adjusted to the conditions of existence."—HERBERT SPENCER.

ETHICS is the science of moral adjustments. The relations of man are fourfold; consequently there is required on his part a fourfold adjustment. That ethics which takes cognizance of these in the fullest sense will, on the principle of the survival of the fittest, prevail and persist. What is this fourfold relation? 1st. That which he holds to himself and to his environment. 2d. That which he holds to Nature. 3d. That which he sustains to his fellows. 4th. That which he has to God. There is no item here which can be dispensed with. An ethics which recognizes, and clearly defines these relations, and at the same time gives stimuli to the individual or to large numbers, must be among the greatest possible blessings to mankind. Is there such an ethics? There is, and we believe it to be in Christianity. By the Christian system of ethics we do not

mean to imply that many of its precepts are not found elsewhere, nor that some of them were not known centuries before Christ; but that in the New Testament all essential principles are given, by which if individuals or nations live they will, in an incredibly brief time, enjoy this fourfold adjustment which science insists upon, and which religion makes imperative. Let us see how nearly correct this claim is.

First. *Man's Relation to Himself.*¹ We have seen that he is, at least, dual in his being, so that his relation to himself is twofold, that which he holds to his body and that which he sustains to his mind.

Whatever may be the worth of cosmic ethics to man, he has been slow to recognize himself as a physical mechanism—fearfully and wonderfully made—and still slower to come into the gospel of his body. Hygienic science is not yet any too popular in Christian lands, and in pagan countries it is distressingly neglected. Sanitation of home and city can not be said to be any too well attended to anywhere, and in most places disease thrives for lack of intelligent care. The Gospel of the Body is forcefully and peculiarly taught in the New Testament. After reading the numerous books upon ethics, a thoughtful student is profoundly convinced that the New Testament Gospel of the Body is altogether unique. “Know ye not that your body is the temple

¹ The writer recognizes the non-technicality of such expression as “Man holds to himself,” or “Man's relation to himself.” It is difficult to refer to Personality as herein intended, and the popular form is preferred to the technical.

of the Holy Ghost?" There it is. Where is there such a conception as that? "Your body," "the temple," "of the Holy Ghost;" the body a place of God's tabernacling! Now, we know that a temple is holy, and is for the abiding of the *Holy* Ghost, the *Holy* Guest, the *Holy* Spirit. There can be no question as to Paul's meaning. "Now the body is not for fornication, but for the Lord; and the Lord for the body." "Know ye not that your bodies are the members of Christ? Shall I, then, take the members of Christ and make them the members of an harlot?" Paul himself answers, "God forbid!" Should any deny the Pauline teaching, he would, at least, be compelled to admit that Paul teaches a most positive and remarkable gospel for the body. Let any one believe his body to be a temple for the indwelling of the Holy Spirit, and therewith begins a life which, for purity and conscientious regard of the body, can not be excelled. Dissipation, concupiscence, fornication, filthy communication, and all conduct which contaminates, ceases. Conjoined with this high doctrine is an impending judgment. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself." Here is the double teaching that the body of the individual believer is God's temple; and that the whole body of believers (the true Church) is His temple. That both are under the same metaphor is evidence how transcendent is this Gospel of the Body. No man can maintain his per-

sonal purity, his honor, the vigor of manhood, who abuses his bodily functions. Christian ethics does, therefore, insist upon the scrupulous observance of the highest possible conception of one's relations to himself; and he who observes that gospel will discover an harmonious adjustment of his functional life to his physical being. Less than this could not be said and more need not be, for any one familiar with comparative ethics, who has at all the scientific spirit, must admit this Pauline Gospel of the Body is unique and powerful.

Man holds to himself an intellectual relation. He is mind as well as body. There is in the New Testament that which forbids man abusing any part of his being. The clause in the Lord's Prayer, "Give us this day our daily bread," which had better be read, "Give us this day bread for our being," implies that the body is not all, that physical meats do not satisfy the whole being, that there is a bread for the higher man. It matters not whether man be considered trichotomic or dual, one can not intelligently study the New Testament without knowing that all of the Gospels and the Epistles condemn any neglect or abuse of the intellectual or spiritual man. "Think on these things." "Think!" Christianity is not to be condemned because many of its devotees have been, and are, ignorant. It is the merit of Christianity that learning is no guarantee of one's acceptance with God. Yet those who are familiar with the Christian teachings know that there is in them that which

quicken intellect and inspires to knowledge. As profound as was the learning of Paul he soon discovered that Christian ethics was in advance of his ethical teaching in the Sanhedrin. It was he who wrote, "I keep under my body, and bring it into subjection." That is, he kept reason supreme; his soul he kept on top. It is the whole spirit of Christianity that a man has not a right to do what he will with his own. He has not a right to do so were there no other than himself. The obligation which he owes to his own person is everywhere recognized. No teacher ever emphasized and insisted upon the moralities as did Jesus Christ. "As a man thinketh in his *heart*, so is he;" "Out of the *heart* proceed evil thoughts." "Blessed are the pure in *heart*, for they shall see God." The individualistic tendency is to mental and moral dissipation. The gospel of Christianity is, "Be true at any cost." Thus the proposition of Herbert Spencer that "the moral man is one whose functions—many and varied in their kinds—are all discharged in degrees duly adjusted to the conditions of existence," finds a complete corroboration in the application of man's highest obligations to himself; and those obligations are nowhere so explicitly and emphatically enjoined as in the words of Christ and the Pauline Epistles. Self-culture is in mental application. Jesus was found among the doctors at the age of twelve asking and answering questions. The central thought of Christian Ethics is preparation for life's responsibilities.

The best possible preparation is demanded. This calls for strenuous mental culture. Christian education should be considered a necessary adjunct to regeneration.

Second. *Man's Relation to Nature.* Nature is defined as the present material universe, with all its forces, physical and spiritual, controlled by the principle of sequence or the law of cause and effect; a system of orderly onflowing, whose forces are physical, chemical, vital, and psychical; a system which persists in a marvelous unity and harmony, dominated by laws which seem to be fixed. In this system is man, and he is altogether in the system. No part of him but is dominated by Nature. He can not extricate himself from her power. So intimately is he a part of her that her moods affect him. He is helpless in her grasp. She deals with him as she deals with the atom, the molecule, the tree, the mountain, the star. When she says to him "Go," if he goes not, he is punished; and when she says "Come," if he comes not, he lives to regret it. Her favorite sons are those who do her bidding. Her will is in what we call her laws. These laws are holy; those of the Decalogue are not more so. Any theory that man ever gets above Nature is false. Any notion that he can live contrary to her without loss is irrational. A fruitful cause of misery is just here. Many seem to think to sin against God is one thing, while to sin against Nature is another. Each is part of one and the same thing. He who sins against Nature sins

against God, and *vice versa*. God and Nature can not be separated except in thought. Nature is full of God. Thousands live in direct antagonism to Nature and are reaping the sure results. The average life of the harlot is five years; the drunkard is soon under the ground; the libertine rots; the mental imbecile often harvests the effects of unnamed sin. The idler, the deceiver, the liar, the robber, the glutton, the inconstant, the Sabbath-breaker, the gambler, the riotous, all are witnesses to the ravages of antagonism to Nature. She makes of them chaff, and her winds blow them away. Shakespeare is the one poet, more than any other, who constantly assures us that Nature can not be trespassed upon without penalty both here and now. "The stars in their courses fought against Sisera?" Why? Because Nature is moral. It is the Bible which tells us that the stars fight against that one who erects himself against God. The stars are on God's side because He made them and orders them; He knows them by name. "He calls the earth from the rising of the sun unto the going down of the same." He is the Shepherd of the stars and of the earth. When He calls, they come! That is Biblical Moral Astronomy! Nature is holy. Let us cling to that. It is apparent that Christian ethics will not excuse us for neglect of her laws. The very soul of Christianity is respect to the laws which control the world. Any disrespect to Nature is insult to God. If one would come to his best, let him obey Nature. The right-

eous flourish like the palm-tree, when, like the palm, there is quick response to Nature's mandates. We have all seen righteous who did not flourish. They lacked care to Nature's requirements, or some one or more before them had lacked care, and Nature, who never forgets, had balanced the account with them. The sin of the fathers is visited upon children to the third and fourth generation, even of them that fear Him and keep His commandments. This is a fearful truth. The children of the righteous must suffer for the sins of their ancestors. Why? Nature never forgets and she balances all accounts. She does this, not capriciously, but by direction; that is to say, at the last, from the view-point of Christian philosophy, Nature is an incarnated thought of God, and the laws of Nature are the expression of the Divine Will, and they persist because the Divine Will persists. I say that is the Christian conception. A Christianity, therefore, which shuts its eyes to the violation of natural law, and counts it a small thing, is a pseudo-Christianity, and itself stands condemned. Nature demands a rest-day from labor. The written Word of God demands a rest-day. Nature is not explicit as to the proportion of time, but the Bible requires a seventh. Nature blesses this in every man or nation who observes it. The sanction of Nature is strong evidence that both Nature and the command are from the same source. Nature hates drunkenness; the Word anathematizes the drunkard. Nature is against the thief; the Word says, "Thou shalt

not steal." Nature curses the libertine; the Word says he shall be cursed. Thus the awful truth is discovered that he who sins against Nature, sins against himself and against God; while he who observes Nature's laws blesses himself and honors God. Christian ethics began to be taught by the Saviour under the canopy of the skies, in the midst of the lilies and flying sparrows. The Sermon on the Mount was fittingly spoken from the hillside. Jesus Christ himself was under Nature's laws, and granting that he was God in the flesh, it is the wonder of the ages that he became subject, not only to his parents, but to Nature; He grew in stature and in wisdom, day by day; and as a child of Nature He announced under Nature's sky, to mankind, His Moral System, which because of its complete harmony with Nature is itself most natural; a system for man's natural life in this universe of law and order.

Third. *Man's Relation to His Neighbor.* "Am I my brother's keeper?" was asked by a murderer. It is a question of the sinful, selfish heart. It is the egoistic spirit pressed to extremest limit. It is individualism against the world. To that Christianity has but one answer. Any religious system which is not explicit in its ethical teaching upon that matter, the race will outgrow, and reject as it does its old clothes. Christian ethics is both emphatic and insistent upon the love of one's neighbor, and one's neighbor is he most in need, whether near or far. It allows no caste system, no color of skin, no prejudice

to debar one from the full exercise of mercy, courtesy, justice to another. Jesus Christ compels the recognition of the rights and privileges of the other man. "The social law of service" is love. Nothing more, nor anything less. It is enough.

The adjustment of man to man, of the individual to the commonwealth, of the capital to the so-called laboring classes, of the master to the servant, of the weak to the strong, is amply provided for in the ethical code of Christianity. Theoretically it is complete. The principles are rational, comprehensive, final. No word can be added to make the system more perfect. The Parable of the Good Samaritan contains it all. It is impracticable because it is not worked, not because it can not be. In one of the great cities, in a large and prosperous manufacturing establishment, hangs from the ceiling of all the rooms a placard: "IT IS RIGHT." "What is Right?" was asked the guide. "The Golden Rule, as we interpret it." "And how do you interpret it?" "Justice to every employee; reward where reward is due above the wage; the exercise of mercy, the supply of conveniences, etc." That is Christian ethics. There were toilets, rest-rooms for the women, commodious dining-rooms for lunch, a piano, a culinary department. Science teaches that the altruistic instinct has arisen out of the egoistic, from the individual to the social, from the simple to the complex. Christian ethics is scientifically based, then; for the law is, "Thou shalt love thy neighbor as thyself." Thyself

is the starting point. Love is expulsive from an individualistic center. The measure of thy love to others is thy love for thyself. It has been suggested that one should love his neighbor as much as he deserves. But who shall determine that? What thy neighbor deserves it may be impossible to know. That would subject the neighbor to caprice, to prejudice, and many a Levite, and many not Levites, would pass by the fallen, the unfortunate, the miserable, and count him unworthy of more than a look. Jesus Christ glorified His ethics when He put the measure within each man—"as thyself." Henry Drummond discovered that the Darwinian ethics limited too much the struggle of life to the principle of self-struggle. Hence he tells us, in his "Ascent of Man," that the true principle is "struggle for the life of others." He is right. The individualistic instinct must become expulsive and comprehensive. He had better written, "Struggle for the life of ALL others," for there is a real sense in which the individual lives, not only for his species, but for all life. Especially is this the case with man, whose life is rational. The preservation of the race is in the altruistic sense, and this Christian ethics strengthens. "Go, and do thou likewise," said Christ to the lawyer in the Parable of the Good Samaritan. The Jewish race lost its opportunity in national exclusiveness. We are told that conscience is multifarious. There is the social conscience, the patriotic conscience, the benevolent conscience, the æsthetic conscience, and

the religious conscience, but it must be observed that all these arise from the ethical instinct. Christian ethics is based upon the instincts. "Do unto others as ye would they should do unto you" is, like "Love thy neighbor as thyself," individualistic first, and altruistic last. And there is in the principle the profound fact which is everywhere taught by science, that the individualistic has, as its final development, the altruistic; and that while at first the individualistic instinct is strongest, it comes to be the weakest of all the instincts. Thus Christian ethics strengthens the world impulses, and creates in the individual a world love. The whole missionary passion is in this.

To discover that the ethics of Christianity is thus scientifically based, and in harmony with the most advanced teaching of philosophy, is a matter of great worth to the thoughtful student. It indicates that the teaching was not that of an enthusiast, a mere peripatetic, or of a few zealots, ignorant and untrustworthy, but that the system is rooted in a knowledge of Nature and of mankind, of the laws of one and the impulses and ultimate purposes of the other,

Fourth. Man's Relation to God. The centrality of Christian ethics is Jesus Christ, whose doctrine of God is that of Eternal Father. The God-idea appears in the development of the instincts. Biological science is now teaching that the instincts have come in serial order, and that the God-idea, along with the others, is historic, reaching far back into ages of prehistoric man, and therefore has a rootage in con-

sciousness, innate and permanent. In the cultivation of the instincts it matters not whether they were developed by an evolutionary process, or were from the first. Take, for instance, the sexual instinct. Granting that it is a racial development, we deal with it *now* as real and permanent. Howsoever it came we *now know* it as individualistic and altruistic. As such we deal with it. The religious instinct, we know, is as real and permanent as the sexual or the æsthetic. We can no more ignore it without serious loss than we can any of the others. It is the *fact* we want. The *method* of the fact is lost in the complexities of race development, and will remain more or less hypothetical. Christianity is not concerned as to the origin of the God-idea. The Old Testament nowhere discusses the existence of God, nor does it tell how the idea came into the race. It postulates Him in the stately words, "In the beginning God created the heaven and the earth." Everywhere in the Scriptures He is assumed as a certainty. The old Hebraic conception held Him Almighty, Eternal, Creator, while Jesus Christ made most prominent the All-Fatherhood.

An atheistic ethics is impossible. Any conception of the universe which denies to the cosmos Eternal Rationality and Moral Personality or a Moral Unknowable, or a Moral Absolute, will be rejected; for the reason that it fails to account for rationality in the cosmos and rationality in man, as it also fails to account for the morality of the cosmos and the moral

faculty of man. A non-rational cosmos can not account for rational and moral man. Rationality points backward to an All-rational, and morality to an All-moral.

The ethical codes which most emphatically insist upon a God of some kind as the Authoritative Unit in conduct, do most for man. Indeed, it is everywhere true that the conception of the Person and Character of this God determines altogether the character of the ethics. Christian ethics has, as fundamental, a Holy, Eternal Spirit of Absolute Love and Justice, requiring of all the practice of justice and mercy, and insisting upon love and obedience to Him, with the explicit teaching of judgment after death for the deeds done in the body.

It is universally admitted that man knows himself to be out of adjustment with God. Especially does he know himself to need heavenly clemency and forgiveness. Every form of religious teaching is based upon the ethical principle that man is unworthy of the fellowship of God. The fact of disadjustment is universal. It remains true, therefore, that any ethical system which ignores the fact of sin, or separation, is impotent to adjust man's moral life; for adjustment means, in its deepest analysis, reconstruction, regeneration. In the second instance, Christian ethics, it will be readily conceded, presents not only the most exalted and rational conception of God, the highest ideal of life, but also the most rational and feasible method of adjustment of man to

the moral requirements. The highest rule of life and practice yet conceived is in the New Testament. But we need also to recognize that the New Testament presents a method. It will not be denied that the whole mission of Jesus Christ is one of moral or spiritual adjustment. The New Testament has no place nor purpose if it be not to reveal a *plan* of moral adjustment of the race to God. We thus see that Christian ethics not only recognizes man's fourfold disadvantage, but insists upon his fourfold readjustment, and presents a completed plan by which that fourfold readjustment may be realized both by the individual and the race. We have, then, shown that Christian ethics satisfactorily complies with all the conditions suggested by Mr. Spencer when he says: "The moral man is one whose functions—many and varied in their kinds, as we have seen—are all discharged in degrees duly adjusted to the conditions of existence."

The Platonic and Aristotelian ethics emphasized wisdom, valor, temperance, justice; but with each, these virtues were individualistic and possible only to the learned or ruling classes. Slavery was the basis of their State. There was no idea of brotherhood of race, and their ethics was altogether national. Outside the Greeks, human life was of no worth. It has been shown that Stoicism was barely above the suicide mark. Buddhism, which is a reformation of Brahminism, knows nothing of social solidarity; has no doctrine of brotherhood save that of caste, and knows no heaven but personal annihilation into Nir-

vana. Tested by the broadest and best established teachings of science, such ethics as any one of these fails at every point. Nationalism, caste, individualism, annihilation, are repugnant to mankind. To see wherein the religious teachings of Jesus the Christ meet the requirements of the race is time well spent.

Let us now put Christian Ethics to another test. Mr. Spencer has established four propositions by which any ethics must stand or fall. He does this by a psychological study of the race, by tracing the evolution of knowledge, and the unfolding of the social life. These propositions carry with them the weight of science, and can not be ignored. If Christianity can endure the test of these, its right of place is established for all time. Having shown how Christian ethics meets man's fourfold need of adjustment, let us examine the further demands of Mr. Spencer. What are these four propositions and how does Christianity fare before them?

1. "That which is good accomplishes the end of being." The only question to be asked in the light of this is, "What is the end of being?" Mr. Spencer answers by telling us that the end of being is the greatest happiness to the greatest number. Surely we are ready to admit that that which gives the greatest happiness to the greatest number is good—good without question. That Christianity stands for such a consummation can not be denied. Its method of attaining it is unique, but that Christianity exists for a universal highest good to the race can not be ques-

tioned. His ways are ways of pleasantness and all His paths are peace. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls." One of the inducements set forth for belief in Jesus Christ and obedience to the will of God, is peace and joy. "The kingdom of God is not in meats and drinks, but in righteousness, and joy, and peace in the Holy Ghost." Of the city of Sychar it is written, after Christ had been accepted, "There was great joy in that city." The fundamental principles of the Christian faith are such as to create peace and joy. The greatest happiness principle to the greatest number is consonant with the whole import of the mission of Jesus Christ. We therefore claim this first proposition is fully met in Christian ethics. For Christianity's highest good is moral and spiritual—is one of character, along with which comes, in time, every other good.

2. "Acts are good or bad according as their aggregate effects increase men's happiness or increase their misery." Test by this any one of the Ten Commandments, especially the two which Jesus gave as the sum of them all: "Thou shalt love God with all the heart, mind, soul, and strength, and thy neighbor as thyself." The whole aggregate effect of the observance of that word is to increase the happiness of men; and, conversely, the whole aggregate effect of the non-observance of these is to increase the misery

of men. Any individual, any community, any nation, demonstrates the fact. I write in a great city, and all around me is the truth of this. So Christian ethics gains by the second test.

3. "Cosmical righteousness tends to the universal good, or has in view the good of the whole." I have shown how Christian ethics helps man to his fourfold adjustment. Cosmical righteousness *does* tend to the universal good. It *has* in view the good of the whole. No word of the Old or the New Testament will contradict that. Jesus Christ saw the glory of God in the lily, the sky, the bird, the grain, the mustard-seed. His Heavenly Father was immanent in Nature. Himself is called the "Sun of Righteousness," the "Water of Life," "the Bread which came down from heaven," which metaphors find their homologues in Nature. All law is good and holy and spiritual, whether announced from His lips or operative in Nature. There is no deeper implication in the Scriptures than that the cosmos is righteous. "The heavens declare the glory of God." There is not so much as a hint in Christian ethics that the ethics of the cosmos anyway contravenes Christianity. Cosmical righteousness tends to the universal good; Christianity works with Nature to that end. Each is counterpart of the other. Nature is a work; Christianity is a word. The ultimate purpose of both is the same.

4. "Evolution works toward the highest life." There can be no evolution without progress. The

tendency of life is upward. Whatever may be one's predilections it is admitted that evolution means development toward perfection of life-types; from the simple to the complex, the low to the high. Everything flows among the living forms to higher forms. Not only is all the cosmic flow toward order, but life progresses upward until the perfect type is reached. Any ethics which finds its limitations either in the lower forms or in the average type, is marked for oblivion. It can not survive, and will be displaced by the types which stand above the average. Repeatedly the race has outgrown ethical codes. Plato and Aristotle and the Stoic and the Buddhist have all been passed by the strongest nations and are becoming each year more inadequate. The ethical feeling which permeates society, not only becomes quickened, but broader ethical principles are accepted and thus society progresses. It has been well said that public opinion interprets constitutions. That which is unconstitutional in one generation is constitutional in the next. The test of ethics is progress. If the ethics which underlies Christianity shall at any time be outgrown, then Christianity will pass. If Christian ethics can endure the test of continuous upward progress and be adapted to the highest life possible to man, then Christianity will abide.

There is no indication at this time that man will outgrow the ethics of Christ. Not anything is plainer than the fact that the highest and best type

of the individual man is yet far below the standard; and when the genus Man is considered we are scarcely more than in sight of Christianity, so far behind it is the race. The highest rule of conduct and life ever conceived is in the New Testament. Its ethics for the individual, the family, the business world, the national life, the race, are the same which entered into the life and conduct of Jesus Christ. The New Testament not only stands for the highest possible type of the individual, but of the State. Furthermore it is antagonistic to all immoralities and oppression. The word of Christ, that He brought not peace but a sword, making direct onslaught upon the forces of evil always and everywhere, has been repeatedly demonstrated. Moral perception is quickened; righteousness is strengthened. As Paul before Felix, so has Christianity before the nations, reasoned of righteousness, temperance, and judgment to come. And the nations have trembled.

But Christianity, while iconoclastic, is constructive. If it demolishes ancient systems it leaves a better; if customs are changed, new ones are given; if barbarism is driven away, a New Renaissance of Learning and of Religion is builded. The dynamics of Christian ethics has thus proved rational and potent. The Synthetic Philosophy, high as are its demands, finds in the ethics of the Nazarene that which is more than adequate.

What have we? A most remarkable fact. It is twenty centuries since the Nazarene spake. His

system has met every form of social evil. In these latter days aggregated wealth as the world has never known it, stupendous trusts, international problems, have come upon the civilized world. Where is our hope if it be not in the Nazarene?

Recently the scientific test has been intensified by a vigorous discussion in the ponderous book, "Instinct and Reason," by Henry Rutgers Marshall. By all odds this is the ablest presentation of the Darwinian and Spencerian theory of development. It is a masterpiece of strength in its research and grasp. Technical as is most of the book, the author has so clearly seen the bearing of the discussion of the theory upon the practical problems of life that he has rendered more than an ordinary service by the attention which he has given ethical codes and their relation to religion. His whole aim is to discover, through scientific comparative study, the ultimate rule of conduct. His conclusion is worthy of the most careful study.

In the first place, he rejects egoistic Hedonism as inadequate. It is that ancient ethics of certain Greek philosophers which regards pleasure, self-gratification, or self-interest, as the only conceivable object in life. This he declares is too individualistic, in other words, too narrow, and is destructive of moral values. His conclusion is worth something, though egoistic hedonism has often been condemned by philosophers. The reader will call to mind that no one condemned this theory of life more vigorously than did Jesus. Self-love, as a measure of love to the other-

man, is a very different thing in the eyes of Jesus to self-ish-ness.

Dr. Marshall rejects universal Hedonism. This is a modern formula, and is the same thing as the happiness of the greatest number. It is the central principle in utilitarianism as advocated by John Stuart Mill. Technically stated: "Act to gain that end which, as an idea, has attached to it for himself and for all the rest of mankind, the greatest number of associated ideas that are called pleasures."

Dr. Marshall considers the principle impracticable, and, in its last analysis, little better than individualistic Hedonism. He claims that the greatest happiness for the greatest number, or for all the rest of mankind, which is good as a sentiment or an impulse, practically falls into groups greater or less in number, according to the taste and education of the individual. He is favorable to the racial impulse, but claims did we extend "our vision to include the happiness of the whole race, then it becomes evident that our action thus determined could never satisfy conscience." By which he means to tell us that universal Hedonism is impracticable because we can not in relation to it so act that "the remembrance of our act will be harmonious with our ethical ideal."

This discussion is very acute and interesting. But, it is plain to this writer, that Dr. Marshall has unwittingly fallen into a fallacy. He fails apparently to distinguish between an adequate impulse and a practical impulse; an adequate ideal and a practical

ideal. Our ideas or impulses as individuals must, because of our limitations, in some sense be impracticable. Humanity is immeasurably bigger than the individual, and our ideals must be humanity wide, even though the execution of them fail in humanity itself. On the condition that humanity is too big for its own realization, nevertheless our ideal, our ethics, our religion, our impulse, must be race wide.

Jesus Christ fills the whole circumference of need just here. "Go ye into all the world, and preach My Gospel to every creature." That is universal Hedonism. Suppose that the individual can only think of groups and administer to them; suppose that these groups in turn can only administer to larger groups; suppose impracticability to be a necessary feature in the commission, anything less would be inadequate. Suppose that the Church, after seeking, as she has sought and is seeking, to fulfill to the letter the commission, finds it impracticable, and her conscience is perturbed—the principle must not be less, and it can not be more. The task may be too great, but the very stupendousness of it is its perennial glory.

But all that aside, it is the ultimate conclusion of this great scholar we want. This is the ultimate ethical formula, which he submits: "Act to restrain the impulses which demand immediate reaction, in order that the impulse determined by the existence of impulses of less strength, but wider significance, may have full weight in the guidance of your life." I would call this Dr. Marshall's Doctrine of Restraint.

This he considers practical. Put in simple form it means the individualistic instincts, which at first, as we have seen, are strongest, must be intelligently restrained until the altruistic instincts, which at the first are weakest, become strongest. So that the individual will act, not for himself, but for the whole. Now, that is good gospel. The delightful fact is, that he reaches this rule after a most critical analysis of man as a biological product, after examining his whole functional and psychological life. From no intention to do other than science will permit him to do, nevertheless he announces the very principle of restraint taught by Christ and advocated in the Epistles of Paul. Theoretically, the ethics of Christianity meet the last demand of science.

In his baccalaureate at Princeton, in June, 1901, President Patton claimed that the sense of right was decadent. "There is a gradual decadence of the sense of sin and belief in it." He claimed as a people we are becoming calloused, so that much which should startle, received scarcely passing comment. "There is at present a larger measure of emotional morality and a smaller measure of intellectual morality than formerly. Men more fully recognize the law of love, but they less generously heed the law of right." He instanced Sabbath desecration, which, for years, has been increasing.

No one who is conversant with the alarming revelations of corruption through the recent investigations of the government; of the astonishing

spread of "graft;" of the divorce and kindred evils,—but must confess there is much ground for Dr. Patton's charge. In the face of all the forces of righteousness the liquor evil has grown apace. It is questionable if the gambling passion has been lessened. The war is as bitter as ever, and the giants of crime boast of their power. The passion for money seems to be eating out our manhood. Dr. Patton is quoted as having said in addition: "Life is going to be hard. Those not born with fortunes will find it very difficult to make them, and those who succeed will be few. Let us not set our hearts on wealth, because we will be disappointed."

Count Tolstoi has declared that society is not on a Christian basis. Individualism is too conspicuous in the daily effort. Certain is it that present social conditions strike alarm. Yet it is easy to overestimate the power of evil. It has always been in the world, and in every century it has been gigantic. It is the everlasting struggle. "The whole creation groaneth and travaileth in pain together until now." Christianity's impotency does not inhere in the system, but results from the passivity of its believers; not only from their passivity, but from the actual infraction of its injunctions by multitudes who are thoroughly convinced of its truth. Medicine may be ever so healing, and the patient die for lack of its use. If Christian civilization shall at last be overthrown (which God forbid), if sensuality and passion for power shall finally submerge us—awful as is

the reflection—we must never allow the multitudes to forget that Christ is adequate only when believed in with the heart. Intellectual assent can never deliver us. In the Parable of the Marriage Supper of the King's Son, Jesus has said the final word.² We shall never escape enthrallment in the vortices of evil, if we neglect so great salvation. Christianity is adequate if consented unto. Its efficacy is in its use. Its neglect means but certain death. Christ points the only sure path to the world's life. "This *do*, and thou shalt live," is the eternal word. Thus Christian Ethics satisfactorily meets the test.

² Matt. xxii, 1-14.

CHAPTER V.

COSMIC REGENERATION.

No system of ethics need hope for acceptance which does not recognize Man amenable to Cosmic Law.

EVERY system of philosophy recognizes man's moral incompleteness. This is not always because of his moral incapacity, nor of moral impotency. The South Sea islander in moral capacity differs from his Anglo-Saxon brother as much as he differs in intellectual capacity. The standard of conduct is the measure of light. Yet it is likely that the conduct of either is below his information. Moral incompleteness is universal. Whether man has degenerated from a high moral state, or evolved from the lowest life-types, the fact of his moral incompleteness remains. And it may be said the problem of his regeneration remains the same whichever theory be true. In either case three factors will control in his ascendancy: 1. That of Choice; 2. That of Faith; 3. That of Struggle.

It is impossible to conceive a regenerative force without a degenerative. In chemistry there is antagonism and affinity. Everywhere is devolution and evolution. "In the midst of life we are in death." But while men die, the race persists. The push is

forward to stronger types. The race is in the ascendancy. The regenerative process is going on. In order to arrive at a just estimate of these forces it will help us to consider them in the following order:

First. *The Cosmic Process.* According to this, man must be viewed as a product. In his production there was a "conspiracy of circumstances which neither birds nor animal fell heir to. It was a chance in a million that the multitudes of co-operating conditions which pushed man onward were fulfilled." These are the words of Drummond.¹ They deal with the cosmic process. Let us consider them.

In the first place, he assumes that the conspiracy of circumstances was unique in the case of man—being a "conspiracy which neither birds nor animal fell heir to." In the second place, his was a chance in a million. In the third place, there was a "conspiracy." Now conspiracy implies personality. The "conspiracy of circumstances" does not, then, mean chance. There were a million probabilities to one; but the one came, pregnant with human life! What is the lesson? This: The cosmic unfolding, has, as its ultimate intent, the production of man. That intent is unerring, and can not be subverted by cosmic processes, though a million be against one. The deep fact to be borne in upon us is, the ascent of man was determined upon from the foundation of the world. Here, then, is solid support for our faith.

¹"Ascent of Man."

Man is not an after-thought. He is not an interjection—something thrown into the system. He is part of a plan.

Hitherto we have shrunk from this formidable teaching for fear of fatalism. But a sounder philosophy and better theology are teaching us that the forethought and fore-intent of God do not anywise bind man to the wheel of fate. Nowhere is the cosmic process more forcefully presented than in Psalm cxxxix.

“For Thou, Thou hast formed my reins ;
Thou hast woven me together in my mother’s womb.
I will thank Thee for that in dread fashion I am wondrously made.
Wondrous are thy works,
And my soul knows it well.
My bones were not hid from Thee,
When I was made in secret,
And wrought like embroidery in the depths of the earth.
Thine eyes saw my shapeless mass,
And in Thy book were they all written,
The days were fashioned,
And yet there was not one among them.
And to me how precious are Thy thoughts, O God,
How great is their sum !
Would I reckon them, they outnumber the sand ;
I awake—and am still with Thee.”

In this sense man has come out of the womb of the cosmos, and shall pass back into it. The elements which constitute his physical frame are the same as those which enter into the majestic sequoia, the dull clod, the growing grain, the sands of the sea. To

view him as a physical organism built up through physical processes is to enter into the secret workings of the powerful forces of Nature, and to stand with uncovered head before her matchless workings. I say her workings, not her works; for, according to the higher thought, Nature is herself a servant. To build his body out of earth and to fashion it so wondrously is the crowning glory of the cosmos. Nature has lavished upon him every art, exhausted her richest treasure to produce his body. But the cosmic process, powerful as it is and has been, can not account for man. There are factors which enter into the problem we are compelled to recognize as supreme even over the cosmos. Among these are:

Second. *The Formative Power of Choice.* In the plant and the brute kingdoms natural selection is a principle which enters into the determination of types and varieties, but in the world of mankind there is selection by intelligent choice. Both a regulative and a determinative factor is the will. The brute may act toward a final purpose unconsciously, but man has the quality of futurity in his act. He deliberately chooses with intent afore-thought. Intelligent choice supplements the cosmic process, and corrects baneful cosmic tendencies. It is, for instance, in his power to work out of his tribe or family, tuberculosis; not by killing off the sick or the infected, but by intermarriage with the strong, and by observance of hygienic principles. Nature will see that the fittest survive. Man, by intelligent and deliberate

choice, must take advantage of Nature's method and choose to be lifted up by her. The weak in body and in intellect sooner or later must succumb. This is a merciful law. It is the effort of Nature to do two things: 1st. To push the race to strength, by compelling recognition of the fact that persistence of the species is only assured by observing the laws of God. 2d. To rid the world of those who persist in the infraction of law, and the dishonoring of God by self-abuse. Nature is God's best police. She first warns by giving pain for trespass, next disease, then her ultimatum. Death to the rebellious. The extinct races are her warnings to all races; fallen nations to all nations; wrecked families to all families; ruined lives to every individual of the race. Her danger signals are plain enough, so that he who runs may read. She holds in her possession gifts, and lavishly bestows them on those who heed her voice. Much fault has been found with the principle of the survival of the fittest. It means, we are told, the survival of the strongest. Even so. Christianity, we are told, stands for the weak, even the weakest. This objection is fair and deserves an answer. If it be true that Nature stands for the strong against the weak, and Christianity stands for the weak, then there is lack of unity, and disharmony reigns between Nature and Christianity. What, then, is the truth? It is found in the following proposition: Christianity stands for the weak in exactly the same way that Nature does. Christ did not stand for the weak in pref-

erence to the strong, nor does Nature stand for the strong in preference to the weak. What is the larger truth. It is this: Neither Christianity nor Nature stands for the weak or the strong only under a very specific condition. What is that condition? This: Nature says to the weak, "Take hold of me; come this way; I will make you strong." She says to the strong: "Do this, and you shall keep strong; fail to do this, and your strength will depart." Christianity says to the weak: "Follow me, I am the Way, the Truth, and the Life; I'll make you strong." She says to the strong: "Take heed to the things which ye have heard lest at any time you slip away from them. For if you depart from virtue, temperance, faith, hope, righteousness, mercy, your glory will depart. The wages of sin is death." Here is perfect harmony. It is impossible for either Nature or Christianity to help the weak unless the weak shall choose to follow them. The morally incapacitated can, in time, become the morally strong, but only by persistently choosing the moral path. It is within the power of the under-man to become the supreme man, and both Nature and Christianity wait to make him such. Man's own intelligent, moral volition is the first factor in his physical or moral regeneration.

Third. Faith. Man must not permit himself to fall into despair. Pessimism is not a factor in his upward march. The discouraged man breaks. The tribe which loses grip on itself perishes. (a) The race must first preserve its faith in the righteousness

of the cosmic flow. Whatever seems to portend destruction, whatever fears the race may at times entertain, it must keep fast hold upon God and His righteousness as the Creator and the Preserver. This is the first element of true faith and it is the most vital. (b) The race must preserve faith in itself. As Dr. Nast has taught us, the race is a Person,² and as such all its members are sacred; its plans, impulses, and hopes must be treated as if they were those of a Person. It must never lose faith in itself, and the divineness of its mission. That would be fatal and race extinction would certainly follow. Racial faith can only be preserved by the individual members believing that the race has a Divine mission and that it moves to that end. There must be kept in the race-thought the vital truth that sobriety, industry, economy, righteousness, benevolence, brotherly love alone incorporated in its laws and customs, will cause it to win. To this it must anchor itself, and faith is that anchor, sure and steadfast, reaching to that within the veil.

Fourth. *Struggle*. The law of strife runs through all being. In the generation of the heavens, when primordial matter strove with force, until now, everything has been in a state of unrest. The universe is still becoming. The new and larger doctrine is, that the world is not made, but is in the making. The potent force operating through all and in all moves the whole onward to perfection. This is domi-

² "Genesis of the Social Conscience."

nant in the kingdom of life as well. Every living thing is confronted with the problem of self-preservation. The labor question lies down among the amœba, as well as in the world of man. It has never been settled in Nature, and it is difficult to see how it will ever be settled in man's enlarging social world. All we can hope for is progress. The larger man will have additional needs, in his greater social world, and thus will demand multiplied resources; and so it will ever be. Progress is but another word for strife. Strife implies struggle. Conquest is necessary to well-being, and especially to better being. "Strive to enter in at the strait gate." Heaven is to be won through strife. We struggle upward. The path to the stars is the old path, through difficulties. That part of the race which refuses to awaken will be supplanted by the alert, and the alert will survive only as they adjust themselves to the ideals of righteousness. The redemption of the race is at this time the most virile thought in the consciousness of the race. Slowly we are coming to the stupendous fact that the race is one in its struggle, and that it must be dealt with as a unit, and that all schemes for man's regeneration must have deep concern for universal man. This revolutionary truth is rooted in Christianity, the only religion which has ever championed the cause of universal man.

While Cosmic Regeneration places emphasis upon Nature and her laws, and upon the absolute necessity of man's harmony with those laws for his ascendancy,

it will also be seen that the gospel of cosmic regeneration has its personal element, and that the extent of this regeneration is dependent upon the inner life and choice. Thus individual responsibility is very great. Each man's choice, faith, or struggle adds or subtracts from the race-life. There is no escape from this responsibility, and for any light consideration or neglect of it Nature has no forgiveness. We can not sufficiently enforce these sound doctrines. The average Christian teacher has neglected an opportunity to honor God and capture strong-minded men by not patiently setting forth this Gospel of the Cosmos, which is not anything less than a part of the Gospel of Salvation for the regeneration of mankind. We are emphatically told by the great social scientists that society can be regenerated only by a united effort to maintain cosmic conditions. Exactly.

But such a statement throws us back upon the fundamental need of a deeper insight into all that is implied by that. When society becomes harmonious with cosmic forces, the whole body compacted in righteousness, society *will* breathe that larger, richer, purer breath of peace and good-will, and practice charity towards all men. At this hour the race is more passionate than thoughtful, more revengeful than merciful, more selfish than altruistic, more fretful than patient, more contentious than compassionate. It believes in caste, war, self-gratification, dissipation. It seeks the things of sense. It knows little of race-love. The steady march of

the nations to the recognition of racial unity and of a Divine racial purpose is bound to break down many barriers which now seem formidable. The race is in the process of being saved.

We have seen the nature of Cosmic Regeneration, what may be expected of it, and what are its limitations? A larger intellectual and moral man has continued to appear through the struggle which man has had with himself and the forces of Nature. He has, in following his instincts, built for himself much that is permanent. His æsthetic instinct has led him to the fine arts; his individualistic to the family; his love of his own species to the altruistic; and his religious instinct (which Henry Rutgers Marshall calls the hierarchical) to the building of religions. His desire to know has brought him his philosophies and educational systems, and his ethical instinct his governments. Here, then, is a program not to be despised.

It is plain, if man is to attain to the full measure of his being, that he needs a power not himself, which works for righteousness. Whatever that power, it must be in absolute harmony with his own instinctive and intellectual being, and also with Nature or the "constitution of things." It must supplement his effort by inspiring him with hope, satisfy the sufficient reason, intensify and elevate his loves, broaden and strengthen his altruistic instinct. It must indemnify and illuminate his religious instinct, whether in the barbaric or civilized state, and

have within it a plentitude of reason and hope and assurance impossible for him to outgrow. Such a power is in Christianity, which brings to him as the very first assurance the possibility of regeneration, both for the lowest and the highest type man—a regeneration which is in harmony with the purpose of the cosmic process, and overlaps it and perfects it. Reverting to the personal factors, which we found were in the cosmic process—choice, faith, struggle—factors which lie deep in human nature, and upon which, we have seen, man is dependent for any progress in his regeneration, we are now ready to ask the question, What religion will the most satisfactorily and quickly stimulate and direct his choice, faith, and struggle? There is just one answer: The religion of Jesus Christ. Take his instincts, what religion will exalt them, preserve their functioning toward the highest purity? There is but one answer: The religion of Jesus Christ. Why? Because it is the only religion which brings to him in written word that which is written in his nature and in the cosmos concerning him. It gives to him the Ten Commandments; it gives to him the Moral Constitution of Society, the Sermon on the Mount. It gives to him the sum of them all, the love of God with all the heart, and one's neighbor as himself. It does more: it gives to him a Person, Jesus Christ, in whom all ethical and religious truths are perfected, and from Him we have the promise of the constant presence of the Holy Spirit. Man longs not only for principles, but for fellowship.

A careful study of the whole problem leads to these generalizations. Take the æsthetic instinct. It is known that the cities noted for their art are not models in morals. Art is, in itself, in need of a purifying and elevating impulse. Paris is an illustration that literary taste is no guarantee for social purity. It is an old story needing still to be told, that royalty has in it no assurance that the throne will be consecrated to equity, and that the personal life of the king will be a model to youth.

It has been suggested that a nation's ideals regenerate the people. In America, for instance, the Declaration of Independence and the Constitution have been powerful factors in uplifting the people. No one will deny that such documents as these arouse patriotism of a high order, and create popular sentiments and ideas which transform a nation. But there is a deeper question. It will be discovered that those and similar documents did not originate in commercialism, from a love of art or learning, but from a desire for that personal and national liberty which is the inalienable right of the individual and of the nation. Whence did such a notion come? It sprang from the Reformation, and has as its central proposition the right of life, liberty, and happiness, guaranteed to mankind by Almighty God. It is the result of that individualism which Christianity from the first has created and inspired, and upon which all healthful evangelism, either in State or Church, must be based.

Again, these great and precious documents do not guarantee to the State or the individual, permanence. There is needed to execute these very documents, and to perpetuate them, a larger program. Human nature left to itself is too self-centered, carnal, degenerate, for the preservation of high ideals or the incorporation of them in personal life, home, and the nation. Stimuli from a higher and purer source must be imparted.

Those who are familiar with the present world conditions know that a New Man is appearing in Japan. Whatever may be the intellectual, moral, or religious status of this so-called New Man, we should not forget that he will continue to appear in all the nations in renewed editions of himself until the highest possible type of man has come. That is the Philosophy of the Becoming. But in the heart-life and the education of this New Man will be found the religion of Jesus Christ.

Christianity is essentially altruistic, so that it comprehends all that is meant by the cosmic principle, "Struggle for the life of others." How shall society be induced to incorporate this as a working principle? Plainly there must be interjected a power which will lead us to conform to the principle and to adopt it. That power is Love.

In these days we hear much of self-redemption. Is there such a thing? Yes. The character and extent of that very thing we are here seeking to show. But we need more faithfully to insist upon the fact,

pathetic as it is, that there is no redemption which leaves the individual or the race in sin and sinning. Redemption of the high sort must be inbreathed. The limitations of the cosmic regenerative process calls for careful study. What we must guard is, a sense of fairness, while giving the cosmic process full credit. It has its limitations.³

Wherein, then, is the theory of cosmic regeneration meritorious? 1st. In that the laws of nature are emphasized; 2d. In that a true ethics is shown to be impossible without the observance of these laws; 3d. That society can not trespass upon the cosmic forces without loss.

Wherein is its demerit? First. It assumes that the ethical flow in the cosmos is as apparent as is the physical law of gravitation, or any other physical law. This is an error. There is no question but the universe gravitates toward moral ends, but that fact is many times obscured by awful calamities, such as floods, cyclones, assassinations, earthquakes, fire, and many dire providences. The ancients had gods many; the Persians the principle of good and evil; and thus confusion has filled the earth.

The whole meaning of the Scriptures and of the Advent of Jesus is that the cosmic process is incomplete. *It lacks illumination.* The mythologies are man's attempt to interpret the cosmic processes.

³G. H. Howison, LL. D., of the University of California, in 1901, issued a book, "The Limits of Evolution." While it contains some dangerous speculations, it has, nevertheless, a great truth suggested in its title.

Plainly the highest type of pagan man never discovered the path. Phallic religion, that strange worship of the generative functions, symbolizing the sexual which he believed to lie deep in the womb of the cosmos,—all this is pitiful.

We do serious violence to the full truth when, for any reason, we refuse right of way to the sweeping fact that man, left alone, has never risen, and had no power wherewith to rise, to the light of the redemption which, under grace, is his.

The teaching that righteousness is always best for man and the race is not made plain in Nature, and has confused the brightest minds that ever sought to know. The tragedy of Prometheus is the tragedy of service. So good a deed as giving to mankind light and warmth has repeatedly been visited with torture. Jesus Christ died on the cross. Hamlet, "the greatest creation of the greatest mind the world ever saw,"⁴ was not able to fathom the mystery of unrequited evil in the earth. Browning seeks to solve the problem in the "Ring and the Book," and, indeed, in most of his matchless poems, such as in "Pippa Passes." The psalmist understood not these things until he went into the house of the Lord. There a Voice above the cosmos revealed to him that the way of the transgressor always, and in every place, is the way of death. Likewise to Paul, than whom there is no greater mind. His Epistle to the Romans is the masterpiece of Christian philosophy upon redemptive

⁴Dr. Wm. A. Quayle, Lecture, "Hamlet."

processes; and in the seventh chapter he tells us that heredity, education, religious ceremonialism, self-determination to attain in righteousness, all failed; the Law needed the Gospel; Moses is completed in Christ. Precepts are dead aside from Loving Personality. This is the story of Zinzendorf, Wesley, Luther, and the host of giants whom God has raised up in His kingdom.

Morality is not synonymous with regeneration. Nicodemus had to learn that. We are at a time in our social life when, again and again, do we need to repeat the fact that even so good a thing as ethical Christianity is not regenerative in the highest sense. There is no regeneration without ethical life, and while the Church, as never hitherto, must turn her attention to the enforcement of Christian ethics in common, every-day life; yet regeneration is not the adoption of precepts, but the incorporation of them through a new life-impulse imparted to the individual. A student in one of the greatest post-graduate schools of this land cried out to the writer, "How *can* I do right?" He had listened to scholarly lectures upon Ethical Christianity, the central injunction of which was, "Do right, young man, do right." The question of the student gathers significance when it is known that among his classmates he was most exemplary. The universal testimony of the human heart is, that the cosmic process is incomplete. This is not a deduction of theology, but the voice of humanity.

2/ Second. *It lacks Personal Authority.* Rationality demands Personal Authority. Ethics calls for Personality in Authority. The whirling cosmos, like the buzz-saw, may teach humanity to desist from this and do the opposite, but court dockets constantly remind us that it is not the law, but the personality behind the law, which the criminal fears. If the government could execute law for crimes committed, without an executor back of the law, evil doers would multiply. Personality is what men fear. It is God back of, as well as within, the cosmos. Humanity loudly cries out for Him. God, at last, is more deterrent to criminals, and more assuring to the righteous-seeking, than all else besides.

3/ Third. *The Cosmic Regenerative Process lacks Purgation.* The psalmist's prayer in the fifty-first Psalm, one of the profoundest in religious literature, is more than the travail of soul in the consciousness of blood-guiltiness. In it is the throe of despair which the race has realized in its moral conquest: "Have mercy upon me, O God!" "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." It was seen by John the Baptizer, that the pollution of humanity was deadly, and ineradicable by any ordinary process. So he said of Christ two things: "He shall baptize with the Holy Ghost and with fire;" and, "Whose fan is in His hand, and He will thoroughly purge His floor."⁵ Christ, Himself, pronounced the Parable of the Vine.⁶ It was not sufficient that the branch should be

⁵ Matt., 12 iii.

⁶ John xv.

united to the vine. Such has been the thought of mere philosophy. Man is on the cosmic tree. But said Jesus, "He purgeth it that it may bring forth more fruit." Teaching could not be more explicit than this. Mark the words: "*He purgeth it.*" Jesus is the Announcer of that which alone makes cosmic regeneration complete.



CHAPTER VI.

CHRISTIAN REGENERATION.

“The wind bloweth where it listeth, and thou hearest the sound thereof but canst not tell whence it cometh and whither it goeth ; so is every one that is born of the Spirit.”
—JESUS.

JESUS CHRIST taught Spirit Regeneration. This He characterized as the birth from above.¹ In theology it is known as the doctrine of the New Birth. It is founded upon the universal need of humanity. The carnal nature is more than an infirmity, it is a malady. Man is prone to do evil as the sparks fly upward. The testimony of every individual of the race is, “In sin did my mother conceive me.” This homely and old-fashioned fact refuses to be argued away, and each generation is face to face with its own evil appetencies, its gross immoralities, its crimes, its guilt, its prayer for help, its self-invented methods of redemption, its philosophies, its religions. The regeneration taught by Jesus Christ is not putting into the soul a new life, so much as it is a quickening of the life already there. Man has within him a spiritual life, misdirected, neglected, abused, deadened, just as he has an intellectual

¹ John 111, 7.

or ethical life. We see this in every pagan temple, in calamities of all kinds when fear takes hold upon men; in the mythologies, and all religions. It is the heart reaching after God.² There is no better word to convey the teaching of Christ than the word *quicken*, used by Paul and Peter in their Epistles. It means to re-vitalize. The intellectual life must be quickened into activity before it comes to perfection. This quickening is not self-induced, but imparted by some extraneous influence. Every scholar has, sometime, somewhere, experienced that quickening. So with the spiritual. Christianity is not so much a light-giver as a *life-giver*. The end of light is life. "In Him was life, and the life was light." Jesus Christ is spoken of as a "quickening Spirit."³ We have also the saying "The Spirit quickeneth."⁴ Drummond shows how regeneration is illustrated in Nature. The seed planted in the earth is regenerated when it is quickened by the light and the warmth, and lifted up into the growing state, and sent on its way to maturity.

The proposition that a superior life must take hold of the feeble is the very one implied by Jesus Christ in the phrase, "Ye must be born from above." Spiritual regeneration begins in feeling after God, with a sincere desire to find Him. "If ye seek Me, ye shall find Me when ye shall have sought for Me with all the heart." Here is the *feeling process* in

² PSA. xlii, 1: 'As the hart panteth after the water-brooks, so panteth my soul after Thee, O God.'

³ 1 Cor. xv, 45.

⁴ John vi, 63.

its incipency, and if continued in, the soul comes to full consciousness of the Divine Presence. There should not be in such a declaration anything to puzzle one who is at all familiar with the unfolding of other life and other functions. We are told that the human eye is a sensitized hair, brought to clear vision through *feeling after* light. This fact is astounding to the student when he first is caused to face it. What we call spiritual perception comes in the same way. The soul that *feels after* God, and longs for purity will come to vision. "The pure in heart shall see God."⁵ This functioning of the spiritual life comes through spiritual adjustment. Paul indicates the same when he declares: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."⁶ It is not an experience gotten irregularly, by some lawless process, but by the "law of the Spirit." Under the cosmic process we saw the personal elements of choice, faith, struggle: these elements are not supplanted by the Christian system, but enthroned, intensified, directed. When the Spirit quickens the soul into new life, prayer becomes sweet, the Word of God becomes bread, Christ's messages are as living water.

It has been urged that the twofold power of the mind, self-induction and retroaction, will account for the spiritual life. Religious truth being presented to the mind, the mind can take it into itself and compel assent and acceptance. In reply we

⁵ Matt. v, 8.

⁶ Rom. viii, 2.

answer: 1st. That the self-induction power is apparent in all reasoning, and we do not ignore it in this discussion nor underestimate it. It is within the power of the mind to take hold of any set of arguments and draw its own inferences. Those inferences become to it truth at the time. Were it not for that power we could never arrive. Surely the exercise of that power is not to be denied in matters of religion. Is it not just as legitimate there as it is in philosophy or science or the arts? Certainly. It is granted that unwarranted inferences will, at times, be drawn. That is always possible, and has happened in every department of learning. Those who are familiar with the history of philosophy and with the blunders of science will not deny the right of induction in matters of religion, for fear of error. We come to certainty at last, not so much through logic as experience. If our inferences are invalid, experience will soon prove them so. The spiritual life is a *life*, and must be tested at last, not by a theory, but by experience. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."⁷ Wherever these exist, they will be known; in whomsoever they exist, the Spirit has done His work. Against fruit there is no argument.

Regarding the retroactive power of the mind, or the power which the mind has to turn upon itself and compel assent, there is every reason to suppose

⁷ Gal. v, 22.

it is very great. We must admit that the mind can force upon itself an experience, and substitute one state for another.⁸ This power is not new to scholars. Theology has, in its own way, always recognized this power, yet we have but recently come to appreciate the full significance of it. Because the power is actual, it is as holy as any other, and should be exercised. Regeneration is a *new* life. Not a life just assumed, but given. This is fundamental. Let us suppose one conscious of a bad life, a low, carnal life, a life of sin, of deception, of duplicity, of dishonor, of guiltiness; that such an one under some stimulus, a sermon, a song, a prayer, a solemn promise, an accident, a serious affliction, or from reading the Word, suddenly determines, in his deepest thinking, that no more will he sin, no longer will he foster a life out of harmony with God and the good, but that he resolves to turn away from all such forever, and that he *does* it; in other words, he, in every deepest and truest sense, to use a figure, walks off and leaves his sins, his mean old self never again to be like that,—what effect will such a re-enforcement of his mind have upon him? There can be but one answer. The Parable of the Prodigal comes in as answer. “I will arise and go to my father, and I will say, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son; make me one of thy hired servants.”⁹ What will the father do? The parable itself gives answer.

⁸ This is discussed in another place, and is reverted to in order to answer a difficulty to some in spiritual experience.

⁹ Luke xv, 21.

Now, it can not be denied that such an one truly repents, and enforces upon himself the Ten Commandments, and by so doing puts himself at the vital point where God can take hold of him. It is the soul seeking adjustment. Jesus gives a similar illustration of this law in the case of him who would not look so much as up to heaven, but smote upon his breast and said, "God be merciful to me, a sinner." The case is interesting also because of the other who, standing near the altar, received not the Divine forgiveness. "I tell you," said Jesus, "this man went down to his house justified, rather than the other."¹⁰ Strange that any should fail to see that the Master is calling attention to a fixed law of the Spiritual Kingdom. A law which we have met in every other kingdom; viz., of proper adjustment. The publican did his part.

The retroactive power is essential to all healthful action. Jesus uttered the same profound truth when He said: "As many as *received* Him, to them gave He power to become the sons of God."¹¹ And again: "How oft would I have gathered you together as a hen gathereth her brood under her wings, but ye would not." The whole philosophy of personal redemption is dependent upon the exercise of this power of the mind. It can not be eliminated. We are, therefore, to emphasize it for all it is worth. It is the one power by which the mind brings itself into adjustment for spiritual quickening. It is the

¹⁰ Luke xviii, 14.¹¹ John 1, 12.

occasion, but not the cause. One word in addition. While the mind has the power, experience shows it does not act until it is quickened by some influence external to itself. Spiritual quickening is an inspiraton¹² and an impartation.

"Ye must be born again." Or, ye must be generated from above. This word of Christ is deeply scientific in that—(a) Spirit life must be Spirit-given; (b) Life and all quickening must come from above; (c) It is based upon the universal race need; (d) The race hath naught wherewith to regenerate itself.

"And I—O miserable!—
Who did devise for mortals all these arts,
Have no device left now to save myself
From the woe I suffer." (Prometheus.)

The nymphs reply:

"Most seemly woe
Thou sufferest, and dost stagger from the sense,
Bewildered! Like a bad leech falling sick,
Thou art faint of soul, and canst not find the drugs
Required to save thyself."

(The "Tragedy of Prometheus" by Æschylus.)

Such is the awful helplessness of the race. Having done all, its hands are empty wherewith to save itself. Upon this is based the doctrine of Spiritual Regeneration as taught by Jesus Christ.

Objection is made that this interpretation is mys-

¹² John iii, 8.

tical. But our reply is, Any psychological phenomenon is mystical. Take the simple one of thought. Whence come our thoughts? One answers they are self-generated; another that they are suggested through the presentative faculty, and that every thought is associated with antecedent feeling; another that thought is manufactured from nervous energy and comes by way of the physical organism. Consider, for a moment, how it is that thought can be projected and manifest itself in the varied ways with which we are familiar. Reflect upon the mystical theories regarding the will, what it is, upon what it depends, how it gets supremacy, or what is the limitation and quality of that supremacy. Now, we question none of these. If reply be made that science has catalogued the psychological laws, we answer, That is true only in part, for the mind still remains a world of mystery; and in the second place, we answer, Science has also catalogued much regarding conversion,¹³ and will, we doubt not, render great service to theology by further investigations.

Yet we must remember that the regeneration-life is a spiritual life, and fair-play insists only on those tests which create, develop, and perfect it. Mental life can not be explained by the physical, nor can the spiritual by the mental. Each is a life after its kind. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

¹³ "Psychology of Religion," Starbuck. "The Spiritual Life," Coe. "Natural Law in the Spiritual World," Drummond. "The Conflict of Truth;" chapter "The Spiritual Universe," Capron.

Science has no longer right to ignore the phenomena of spiritual life and leave it to theology. Theological science is able to take care of it, but we insist that the Bible is the one supreme text upon the origin, the nature, the purpose, and the end of spiritual life; that it is consistent in its teaching, and from it can be formulated the laws of spiritual being. Science does us a service in pointing out the dominant influences in adolescence, but the spiritual life can not be explained altogether by adolescent susceptibility, ambitions, fears, hopes. These are favorable conditions, advantage of which should be taken to win the subject toward the life; but they are no more than conditions, temperamental and social. The Scriptures make prominent prayer, repentance, commitment; which, if properly observed, are followed by conscious acceptance, the remission of sins, a new life. The functioning of this new life is spiritual, just as the functioning of the bodily life is physical, and the mental life is mental. It is not a high morality only, but spirituality. One does not rest content with doing to others as he wishes to be done by—which is morality—but, in addition, rendering unto God the things which are God's. It is characterized by prayer, the love of the Word, love of God as Father, and a conscientious solicitude of duty to be done, to God and men. Here, then, is a genuine life, substantial as is any other kind of life; distinct and after its own kind; spiritual, born of the Spirit. It is a life realized, enjoyed, subject to growth or death,

as is all life, but to be continued by its own laws. Indeed it is all natural enough. "By their fruits ye shall know them." This life sets its affections on things above, and not on things on the earth. It is not a dreamy, impracticable, intangible life, but a vigorous, stalwart, righteous, rational, present-day, compassionate, consecrated life of Christly love and service.

This experience has by no one been more vividly described than by the author of the fortieth Psalm:

"He brought me up also out of an horrible pit, out of the miry clay;
And He set my feet upon a rock; and established my goings;
And He hath put a new song in my mouth, even praise unto our God."

"He brought me up; He set my feet upon a rock; He hath put a new song in my mouth." The supernatural meets the natural. The Spirit takes hold of sinking, floundering man and exalts him, gives a worthy purpose, fills his heart with praises. It is all explained by the phrase: "He brought me up." God is always doing this to the willing. The meeting of a soul in its dire need, and bringing it into a life for which it is seeking, is just what might be expected of a God who, in the Kingdom of Grace, becomes a Father. It is this teaching of Jesus Christ introducing into the regenerative scheme the Divine Person, which distinguishes Christianity. Jesus Christ, approaching the tomb of his friend Lazarus, and speaking life-words, prefigured His Divine mis-

sion to the race, locked, as it is, in the grave of sensuality, selfishness, corrupt by its own foul deeds, and filled with the virus of evil intent. "I am the Resurrection and the Life!" is His message. Among His last words were those promising the Holy Spirit whom He would send in His name. Pentecost was the hour of the true resurrection of the apostles and the disciples. Up to that time they had been scholars, companions, but it required more than principles, than fellowship, than example; more than a desire on their part to imitate His life,—a birth was needed, a Spirit baptism, a Spirit quickening and filling. After Pentecost they lived.

Jesus Christ fitly characterized this as a birth—a generation. The soul passes through many kinds of births. The artist comes to an æsthetic birth; the student to an intellectual; the statesman to a political; and in every instance it has been under the inspiration of some personality. The spiritual birth is not unlike those soul-births save in this: the Spirit of God has touched the soul, and a new life of prayer and praise and service has begun. After birth, one is in process of salvation. Some one has said we are always in process of being saved. Birth is not the beginning of being, it is the coming out into a larger life-world. Spirit regeneration is the introduction of one into a larger soul-world, in which he begins to see the goodness, the mercy, the forgiveness, the Fatherhood of God and to understand His mission in the earth.

In the study of regeneration we often forget that birth is the true beginning of conscious life. Life is an unfolding, a going on to strength, to wisdom, to power—a Becoming. In this sense we are to view all forces of Nature, and all influences of society, the home, the school, the State, as agencies to lead us on to the birth hour. And we are to enlarge the significance of that birth hour, and view it as the moment when life and eternal life begin. The babe in the cradle has body-life, but it in no sense is prepared to live. When we are regenerated by the Spirit we begin to live, and are in the way to Become. A true understanding of the mission of the Christian will not permit one to neglect his intellect, his gifts, his opportunities; be careless of his future, thoughtless of his mission, or of his influence. There will always be “somewhat to cast off, somewhat to become,”—ignorance, prejudice, homeliness of character, uncouthness of manner, and of every conscious infirmity; the putting on of learning, beauty, courtesy, patience, honor, and every virtue whereby one may become strong and winsome,—this is what regeneration means, and toward which it points. It is the beginning proper of the spiritual life. It is the soul coming for the first time in conscious touch and sympathy with the spiritual world, which is as actual and as much a part of this present life as is the intellectual, or the æsthetic, or the ethical. Man is intended to be a citizen of them all. He is born into this world for an increasingly higher life, and he who

stops with the æsthetic, or with the mental, or with the ethical, is committing a more serious blunder than is he who takes the spiritual but neglects the æsthetic or the mental, though the neglect of these is an offense both to himself and to his God.

In this day of larger illumination, we are coming to understand that the life of man is intended to be broad and permanent, and that the spiritual has in it the establishing of the whole man, and of the race, in morals. Morality, quickened by spirituality, is like unto living stones in a foundation—upon such, a great structure can be builded. The morality of the Jewish Church, for the want of spiritual quickening, was as a foundation of crumbling stones. Pagan morality is, and always has been gross, mixed, uncertain, in decay, and the nations building upon it perish. In the Jewish community was a remarkable personality, of splendid type, who forever stands as an example of legality, rigid, merciless, positive, blind, zealous, conscientious; nevertheless bringing forth death. That man was Saul of Tarsus. Physically he was a product of a great race. His birth and home environment were those of a high-caste Jewish lad. His people observed sanitary law, dignified worship, had a zeal for the Ten Commandments. He was born in Tarsus, a city of the finest Greek culture; educated at the feet of Gamaliel; was known and trusted by the learned; a hater of the new religion; a persecutor of the Christians; held the clothes of the witnesses who stoned to death

Stephen. In the seventh chapter of Romans is the heart-sob of this man. He describes how far away from God he was. His words burn with awful poignancy as he reveals his actual condition. In reading that chapter every unregenerate person can but see himself. From "the body of sin," birth, education, culture, ceremonial worship and legalism,—all had failed to deliver him. At last a Physician was found. Saul the Jew was quickened, delivered, healed, and became Paul the Christian. He can not withhold the joy, so he declares his Deliverer's name, "Jesus Christ." It is this philosopher, logician, learned Christian commentator, who, more than any other New Testament writer, discourses upon the impotency of the law as a regenerative influence, and sets forth the Spirit as the Agent. "The love of God is shed abroad in our hearts by the Holy Ghost given unto us," is the precious word which stands for the declaration of the same truth, made by him in a manifold number of ways. He is the apostle of the Spirit. In his Epistles are presented the laws, the nature, and the fullness of Spirit-regeneration from the standpoint of an experimenter and a philosopher. These pages could easily be filled with similar experiences. That of Justin Martyr, "the first Christian historically eminent at Rome, after the apostles; not a bishop, but a layman; Justin, the philosopher, apologist, and martyr," educated in the finest Greek culture, a searcher after truth, longing for God and the waters of life,—how should he come to rest? "A

Platonist charmed him by telling him to think and think, and do nothing else, until his mind should soar to the Deity. Be saved by thinking!" Going to the seashore he waited for the vision. One day, while listening to the song of the sea, he found before him an old man, who asked him, "Do you know me that you gaze upon me so earnestly?" Justin told him he was in search of Truth. This obscure old man led him to the Divine Word. He was charmed with the Scriptures and the lives of Christians. He has been called the Christian Socrates, for he went everywhere teaching, wandering through cities. At Rome he stationed himself near the baths, and in his philosopher's robes taught the people. He wrote learnedly to Marcus Aurelius, and became a martyr to the faith. Stoicism, the Pythagorean philosophy, and Platonism, had all failed. Christ gave him his heart's desire, and Christianity furnished him a living message.

In modern times there are no more wonderful demonstrations of this Spirit regeneration than those of Martin Luther and John Wesley. Both were ascetic, both were legalists, but both came to know that the regeneration life by faith, was an impartation, not a growing into. They agreed with Paul: "By grace are ye saved through faith, and that not of yourselves; it is the gift of God." Charles Spurgeon is another instance, and Mr. Moody, whose marvelous career is still fresh in the popular mind, as well as that most remarkable man, Bishop William Taylor.

The inspirational power which came to them was from above, and corresponded to that experience set forth in the words of Jesus Christ to Nicodemus, a man of high culture, strict morality, a ruler of the synagogue, a member of the Sanhedrin—nevertheless, in need of Spirit regeneration. We discover in all these cases how the Spirit supplements the cosmic process and completes it.

This Spirit regeneration, if it begins with the individual, is intended for all. We have been talking about social and race regeneration, and have endeavored to show how the cosmic process takes hold of the race. There are many instances in history illustrative of the work of the Spirit, both in regeneration and transformation of peoples. The Hebrew race were slaves. For them there was no deliverance until Moses came. But Moses had come under the Divine Presence, and had been given his commission. The court of Pharaoh, in which Moses had been raised and educated, did not furnish him his inspiration or his convictions. It was contact with the living God that transformed the keeper of sheep into the greatest lawgiver of history.

Modern instances are numerous. The Negro was a barbarian; then he was a slave. His genealogy and environment could not have been worse. No help could possibly come from within his race. We have witnessed the marvelous administrations of help and mercy brought to him from the Anglo-Saxon; the strongest helping the weakest; the whitest lifting the

blackest. How? By State legislation? Yes. But, best of all, by bringing to them the Gospel of Jesus Christ. Christianity has lifted the Negro. Ask him. Who are the great Negro leaders? Search them out, and behold them Christian men, educated by the Church. They have undergone what Wesley underwent, and Luther, Justin Martyr, and Paul. It is the same story of Spirit regeneration. And who are the Anglo-Saxons? Whence came they? Pagans, bloodthirsty, fearless warriors of the forests; touched, inspired, lifted up by Christian missionaries of that far-away time; domesticated, made compassionate and ambitious to excel in goodness. Jesus Christ's ambassadors found them in a deep pit. They brought to our pagan ancestors a God of whom they had never heard; a story of love, a light from the spiritual skies, a life from the Spirit. Anglo-Saxon ascendancy has been by the way of the cross. Shall we ever forget that?

The whole Oriental world is to feel the regenerative power of this religion. The New Man of Japan is the Christian native, led into the life of Christ by the missionary of the cross. Thus China has already its New Man, as have the Philippines. We can not pay to the Church the debt we owe. Her light-bearers have been her life-givers. It is easy to see that these old, dead civilizations had come to a stagnant life. The heralds of Jesus Christ took to them ideals, and customs, and hopes, and truths, and experiences of the New Testament, and hope has sprung up and a new life.

Some one has said that the breath of God on the world of dead men makes them to live. Ezekiel beheld that the Divine breath caused the bones to move, and the teaching of God's servant fitted bone to bone. Flesh came upon them and an army stood before the prophet. Spirit regeneration is of God. The resurrection of the race is in Him. Whatever may be our notion of the story of Jonah, the profound spiritual truth filling the narrative must not escape us, that Jonah, though alive, found no true relief and liberty until he cried in his agony, "Salvation is of the Lord." Christ's message is: "I came that ye might have life, and that ye might have it more abundantly." "He that hath the Son hath life."

Spirit regeneration is the quickening of our spiritual nature into life, the clearing of our spiritual perception, the period at which the "expulsive power of a new affection" begins to control us, the moral sense is made acute, and there begins the process of transforming the human life into the likeness of Jesus the Christ.

CHAPTER VII.

FORCES IN MAN'S BECOMING.

From the Fecundation of the Cell until the child attains youth, the Cosmic Force is absolute.

WHAT are the forces which will most help man to the realization of the prophecy within him? We have seen that he is the Becoming, and it is of first importance that we understand the forces which work to that end. They are five in number, and have to do with him as a unit. Four of these are peculiar to him, for the reason that man is unique in Nature. Each force in some measure appears from the dawning of consciousness, and one is present from the beginning. The forces operate with greater effect at certain periods, but they are those which in all generations have molded him and will continue to do so until the end of the ages.

First. *The Cosmic.* This deals with him as a cell. It takes charge of the ciliated spermatozoon as it swims in the seminal fluid, and by cellular attraction leads it to the ovum, the "favored suitor" among the millions of spermatozoa. The cause of this cellular attraction is supposed to be chemical, but lying back of any chemical influence is the fact that the cell is a *living* cell. It is burdened with life. What

a profound mystery! It is not only freighted with life, but with a particular type of life, which in its unfolding produces a human being. But, mystery as it is, the cosmic force has charge. From the fecundated ovum develops the fœtus, and, the process of gestation complete, the living human person—mark that, *person*—is ushered into this world from the mother-world.

Separate from the mother, it begins its career as an individual unit, slowly maturing according to certain well-known laws of growth. Consciousness rapidly coming to full awakeness the child recognizes itself as separate from all else, and the spirit of independence manifests itself. The cosmic force dominates the child throughout early adolescence.

Heredity is that which has given the physical, psychical, and moral type to the child. Indeed the child, in every part, is a product of the irrevocable and merciless law, "Like produces like." The child is first a human being for no other reason than that his forbears were. It is Caucasian for no other reason. It is Anglo-Saxon for no other reason. It could not be otherwise, its forbears being what they were. This law is cosmic. It has to do with all life. It is the gospel of the cosmos concerning living beings, plants, or animals. The individual, then, is a mold. He begins his existence without his consent and without a choice. He discovers himself limited as to type. He can not choose parents, place of birth, complexion, stature, weight, nationality, sex, nor his external en-

vironment. The cosmic force is without partiality, though some are born to honor and some to shame, some to genius and others to imbecility. From the fecundation of the cell until the child attains youth the cosmic force is absolute.

While this is true, an explanatory word is necessary. The result is not wholly cosmic. Back of the cosmic process are the deliberate choices of the parents, foolish or otherwise. Thus personality is a factor. Had their choices been wiser, heredity had done better. It is they who determined the character of the cosmic force, or rather the type of the child. In the intellectual travel backward to discover cause, there is no way to escape the part which the parents had in the selection of the type. Here is the law of selection. Heredity is therefore cosmic; but in the case of the human being, personality is involved. The evolution of type by the cosmos always adverts to the involution of that particular type by responsible parents. The mill grinds just what is put into it. This awful law works life or death, fortune or disgrace; it is through it that many get the push downward, and other millions a stout push upward. It would be impossible to emphasize this law too vigorously. While evolution has become the magic word (perhaps because human nature is optimistic), yet devolution is as surely a force in the race, daily working out destruction to millions. Dr. J. Sanderson Christison has, in a small but scholarly book, entitled "Brain in Relation to Mind," on page 135, compiled

a chart upon the Philosophy of Degeneration. It is rigidly scientific, and, from a biological standpoint, shows the effect of the physical passions on the mental and physical life. His premise is: "The power of discernment with the power of choice, implies commensurate personal responsibility; therefore degradation has primarily a *moral* cause and finally a *mental* result, or reduced capacity for enjoyments." Without question the devolution of a tribe, or of an individual, results from the breaking down of the moral impulse first; finally the collapse of the entire being, and it may be extinction. An old form of the law in the Book which stands for righteousness is: "Visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."¹ The repeated setting forth in the Old Testament of the warning to Israel, that their sins would be their undoing, has again and again been proven true in families and nations and individuals, and will continue to be until the end of time. It is the working of heredity downward that causes thousands to halt and inquire whether man has not gone down in the scale to the level of the brute rather than come up to the level of a man? The law of heredity is not an enemy, but a friend to man. It is actual, and can not be eliminated. The shaping of the child is a serious responsibility to which we are just awakening. The cosmos will do better for us if we will do better for

¹ Exod. xxxiv, 7.

ourselves. It becomes man to make high and wise alliances and to pursue the path which makes for strength. Natural selection, which operates in the plant and animal kingdoms, becomes responsible selection in man for accountability begins with rationality.

Environment has to do with the external conditions. At first these are chosen for us. The cosmic law takes us with our environment, and does the best it can. If the environment be low and full of moral fetidity, the child will likely partake of it and be molded by it, and start early on a career of terrible consequences. Everything in that case is against the child. The cosmos uses what it gets, as it gets it. It is God's mill, and grinds exceeding small. The modern movement for civic righteousness is taking full account of this. A child born in the "tenderloin district" is cursed before it is born, and its curse is exceedingly bitter soon afterward. We have long since learned that the "bee-hive" in the overcrowded section is a place of putrefaction, and until local conditions can be made to conform to the true nature of the child, reformatory methods are impotent. The environment creates an atmosphere, a soil, in which human life takes upon itself the color of its surroundings. The under tenth is one extreme and the underfed, overburdened, miserably poor just above them are little better. The affluent and exceedingly prosperous, upon whom fortune has smiled again and again, who in prosperity have forgotten the pit from

which they were digged, and turned from moral rectitude, and have precipitated into extravagance, worldliness, dissipation, recklessness, and oftentimes sensuality, are at the other extreme. Children born in the midst of great abundance, where every whim is gratified and splendor meets the eye at all hours, have proved that palaces furnish an environment not conducive to bodily vigor, mental acumen, or masterful purpose. The environment, whether in affluence or poverty, in which manhood and womanhood are the ideals, and sturdy convictions are praised, and the strenuous life is lived for noble ends, with abundance of pure food and fresh air, where healthful companionships are sought,—it is there where the soil is found to make men and women, and in the precincts of such homes are born the children who in maturity rule the land. Such is the power of environment.

The naturalist has shown how the law affects flowers, plants, and all life. The great fir-tree, lifting its stately form two hundred and fifty feet into the air, has had the congeniality of climate and soil, and the mighty life forces have drawn up into it the strength of earth and sky, until one stands amazed at its beauty and power. The conditions which produced the mighty mastodon have disappeared, and with them the huge animals of the time. Geology is a revelation of passing life and changing conditions. While all this is strikingly true in the consideration of environmental influence, the fact may be easily overworked. Dr. Sayce has in-

licated this when he remarks in his book, "The Races of the Old Testament:" "It is startling to see how unchangeably the same type of skull is reproduced, generation after generation, in the same race." He concludes that the shape of the skull, the amount of hair upon the body, the size and position of the jaws, the color of the skin, are racial characteristics and persist from generation to generation. But stature is the result, largely of pure food and nourishment. Stunted growth he considers a consequence of being under-fed, overburdened, remarking that "Savage tribes which have been remarkable for their short stature before their contact with European civilization, have increased in height and general size when in receipt of a regular supply of plentiful food." Ethnological study is a fertile field for the discovery of principles which extend through the race in spite of all change in climate or condition. The Jew speaks the language of the people among whom he is, but remains a Jew. The Negro of the United States has remained as much a Negro as if he had lived always in Africa. Dr. Sayce remarks that the mixture of blood does not result in a new race; that the mixture of the Negroes with the Europeans in America results, after two or three generations, in sterility, and where that is not the case the children revert to the dominant type of the parents, "generally to the one who, for some reason, represents the stronger or more enduring race." In the study of environment it is easy, therefore, to attribute to it more than it will bear.

There comes a time when every soul discovers its environment. If the will-power be feeble, appetites depraved, ideals low, there will likely be indifference whatever the environment. That moment is crucial. The cosmos will work with the child just as the child determines. This is placing upon the child very grave responsibility, but no more than the fact will show. There are multitudes who can testify to the moment when they determined that their environment should be changed for the better. Their whole life has been an overcoming. This is sublime. They are a demonstration of supremacy over circumstances. "Ye would not," is the complaint of Jesus. There is occasion for the same complaint again and again. The Indian has had his chance. Repeatedly has the government sought to inspire in him the ambition to win for himself. A few have embraced the chance; but the Indian as a race has refused the upward life, and preferred his old life and habits. He sits solemn and morose, and filled with murmurings and hatred to that which would have as certainly lifted him up as it has lifted up the Saxon from his fierceness and idolatry. Now, on exactly that basis does every soul finally come, to choose for itself its environment. For this purpose the government, at vast cost, furnishes the free-school system that the child may be brought in touch with men and measures, and have born within him the desire to excel. But the child must determine. In the presence of that choice the cosmos stands, merciless if the choice be bad; or with blessings if the choice be wise.

Dr. Coe, in his valuable book, "The Spiritual Life,"² discusses the temperaments at some length. Now, the temperament is a birth condition, an hereditary transmission. The Sanguine is impulsive, and impressionable. The Melancholic is introspective, sentimental, and deep of feeling. The Choleric is one of action; it is prompt, intense, looks without, and values the present. The Phlegmatic is sluggish, lacking feeling. These are never, perhaps, found in purity, but in each person some particular temperament predominates. Let us understand that temperament is the gift of the cosmos. Our environment at birth may or may not be in harmony with the temperament. Particular attention is called to this frequently overlooked fact. If the birth-environment is uncongenial to the temperament, quite likely there is given to the child a twist. This is calamitous. It begins life under a wrench. If the temperament is active and the environment sluggish, or the temperament is introspective and the environment choleric—whatever may be the cause of the incompatibility—the child is injured, and that without its knowledge. This is a most serious matter, and is involved in the adjustment of the environment to the true child-nature, a subject now being studied as never before. The child is very sensitive and receptive in its first years. The effect of environment must be decisive in shaping the temperamental type, changing, it may be, the birth-temperament to another. But whether the tem-

² Page 207.

perament is changed or not, the child soon comes to a period when he accepts his environment, or seeks to improve it or to debase it. This going up or down of human souls is the most pathetic tragedy in the world. I must advert to the public-school influence, and refer to the Sunday-school and the parochial school. These work for the betterment of the child, that he may be inspired with a love of the beautiful, the strong, and the good. It is quite common to meet those who condemn the cosmos. But it can be seen that there either must or must not be a process of unfolding, and, if a process, then it must be taken at its worth. No better system for the making of stalwart manhood and womanhood could be conceived than that which is set forth in the cosmic process when the process is taken heed to, and when those who have to do with life and its unfolding see that the life to be unfolded is placed in harmony with the cosmic process. One can not do any way, think any way, take any course. The Indian will receive no mercy from the cosmos, though he sing on the mountain-tops to the Spirit, and cry for relief, until he takes the relief which the Good Spirit has sent, a relief which will make the Indian in time a noble race. Those tribes which have yielded most to the inevitable advance of civilization, and adopted new methods, have been rewarded in proportion to their wisdom. Among these the Pueblos and the Navajos perhaps are first. They have shown some spirit of industry and appreciation of cleanliness; whereas the

Alaska Indians have been unyielding, have refused to learn from their Anglo-Saxon neighbor, and, excepting in a few individual instances, no progress has been made. On the other hand, the Negro, debased by a feudal system, a slave, and saturated with gross superstitions and almost impenetrable ignorance, has welcomed the light and advantage which have come to him, and a marvelous advance has been made in a third of a century, so that it is not now difficult to find among them typical gentlemen and scholarly leaders, who are to be increasingly powerful in conforming their race to the renaissance which surely is coming to them. Perhaps no people have demonstrated the power of environment in the molding of race-characteristics as has the Jew. He is the unique personage in all history. For over twenty centuries he has not been a nation, but in every land has preserved his ideas, his habits, his faith; and, as was pointed out by a facile writer a few years since in the *Review of Reviews*, when driven to self-defense, not being a man of war, nor of physical force, the Jew sought the power of wealth and of learning, and has attracted universal attention; and though persecuted without mercy in many lands, he to-day is commanding respect because of his power in commerce, in the arts (especially music), in literature, and statecraft. But more ancient than the Jew is the Chinaman. The most stagnant and conservative people of history, clinging to worn-out customs, religions, methods, despising Western learning and progress,—

this man of the centuries, the sleeping giant among the nations, is beginning to arouse himself to the frightful fact that both himself and his country will go, unless Western ideas are adopted. With change of environment will come a new China, powerful, aggressive, full on its feet, facing the Western world. The type of religion which is to mold China, whether that of the Greek Church of Russia, or the Roman Church, or Protestantism, is a matter of all consequence to the Flowery Kingdom; for the environment in which China is to have her resurrection will largely be determined by the religious power which shall dominate her. How great is the responsibility of Protestant Christianity!

On the other hand, look for a moment at the irrepressible Irishman. For eight centuries he has not been a nation, but heroically has he fought for freedom. Amid the green of his beautiful isle filling him with cheer and gladness, he has gone on his way, vowing to himself that contention should never cease until Ireland is free. The wit and fiery temperament and hope of this Celtic people have filled the world with laughter and pride; and wherever one goes, let it be known that if in his veins flows the blood of a Son of Erin, victory presages his ongoing. The deliverance of the Irish tenant from the feudalism of the landlord is to bring him into a more congenial environment, and the world may expect from him even a more abounding service; for a larger man will appear, a freer, a gladder.

Nowhere has the power of environment been more satisfactorily demonstrated than in this fair land. Here have grown up a people of 85,000,000; free-men indeed, prosperous, with an individualism unknown to history. What environment does for a people, it does for an individual. It is almost impossible for a people not to take the color of their environment. A citizen of the United States is recognized the world around. The Declaration of Independence is in his blood. The unconventional life of his native land has made him unique among the nations. What we call "national spirit" is a composite, the product of national environment. Thus in every land the type of person met reflects quite perfectly, though unconsciously, the type of religion and the degree of his personal freedom. More in illustration of environmental influence need not be said. On every page of history its power is seen, and every individual carries the effects of the atmosphere in which he has lived.

While all of the foregoing is true to fact, nevertheless many individuals are constantly throwing back upon some other, or the cosmos, their failure to attain. 'T is but a subterfuge. A nation can easily blame its enemies, its day of ill-fate. We know well that the Japanese were not to blame for China's defeat, but China herself. Thus instances could be multiplied. The old adage that man is a creature of circumstances is still harped upon by those who will not recognize the supremacy of a law

which all must recognize and obey, quite as much as one must recognize heredity and environment. There is a law dominant over them both. It is the law of Choice, and to that attention will be given presently. Heredity and environment are in the cosmic process.

Second. *Reason.* The Rationalistic Movement, 3 which began many years ago in Germany, has underlying it the desire for the Sufficient Reason. This is innate. It can not be suppressed. It is as holy as Conscience. Like every desire, it is subject to gross abuse. But better abuse than non-use. Thomas, the doubting apostle, is Reason asking questions. He may put too much stress upon the senses as sources of knowledge, and recognize too little an inner sense; but Thomas's rationalism has its place as surely as John's unquestioning trust. Man is a thinker. Thought crowns him as well as Love. His thought has lifted him. The ladder of his thought has had the following rungs: 1. Can I know? 2. What can I know? 3. What do I know? 4. Is certitude in knowledge possible? 5. Then what I know is different from myself who knows. 6. What I know is Truth. 7. I must know error before I can know the Truth. 8. I know I desire the Truth and love it. 9. I know that I hate error. This is high-minded, right-minded rationalism, and he who is on that ladder must ascend. Consequently we have the syllogism, scientific experimentation and comparative philosophy. The debt the world owes to those who have asked questions, and

would not sit down until given a sufficient reason, is beyond calculation. The Church has not always appreciated these great souls, and sometimes has excommunicated them. It is impossible to chain thought. The knowledge of Truth comes by experimentation, which is the scientific method. We have come to believe that Reason is as acceptable in God's temple as Faith. Each needs the other. Theology is what it is, because of an honest attempt to put spiritual experience upon a rational basis. The greatest theologies are those which, in profound analysis, critical exposition, scholarly exegesis, and philosophical argumentation, appeal to the law of the Sufficient Reason. The influence of rationalism, even of the destructive kind, has been very great; and, in the long run, has done us no harm. Truth can not be demolished, though it may, for a time, be crushed to earth. John Calvin's incisive philosophic mind has continued to make a profound impression upon theology, and his great son in the faith, Jonathan Edwards, added to that influence. In contrast with these, Richard Watson, because of his philosophical presentation of Arminianism, and Daniel Whedon, through his masterful treatise on the Human Will (Kantian in style as it is), have molded the theologic thought of many millions. The power of the syllogism is unspeakably great. Aristotle taught us that the mind must rest in certitude, and the path of reason is the shortest and surest. Faith has its place at the beginning as at the end of all ar-

gument. We must give it first place at last. But Reason must not be depreciated. A positive and sure way to strength is to put all data under the test of the rational method. A gospel which has reason in it will not soon perish from the earth; and if that gospel be firmly committed to the helping of men to the Sufficient Reason, it will never perish. There are a few types of Christianity which persist wholly because they pretend to superior rationalism. The unsophisticated are misled, and fall into error from which it is almost impossible to extricate them, and they are influenced at the first into those ways by the emphasis which the leaders place upon rationalism. Most minds love the scientific method, and the argumentative habit which has grown up in this free American atmosphere has not hurt the spread nor the power of Christianity. The mind demands the Sufficient Reason. The syllogism may mislead, as in the extreme Calvinistic interpretation, but a Christianity which encourages investigation is thrown wide open to the new methods and discoveries and changing conditions, and seeks adaptation and recognition wholly on the basis of merit and its own capacity to elevate and bless, and not merely because it claims to be supernatural or inspired,—such a Christianity can not but prevail. In the period of adolescence, from the ages of fourteen to eighteen, the supremacy of the supersensuous over the sensuous, reveals the desire for rational bases, and as the mind begins, clumsily of course, but

really, to use the rational method, very great wisdom is needed on the part of parents and teachers. It is then interrogation is prominent; denial of familiar truths; opposition to dogmatisms. It is the mind struggling (a) to be free, (b) to find equipoise, and (c) to come to an understanding of itself. In this period, and later, Reason becomes increasingly prominent. It must be recognized, administered to wisely, and a sufficient reason must be given if possible; if no sufficient reason is at hand, then the inquirer must be shown the actual limitations of human knowledge, and the vastness of the field of inquiry, and taught that assumption (which is the same as saying that faith) is the beginning of knowledge and faith the end; and this, in science, philosophy, theology, and religion. So Reason is in the cosmic process. Had this been recognized more by the Church, there had been fewer schisms and larger progress in practical Christianity, which, after all, is the only kind of Christianity. It must be frankly admitted that all knowledge is not in possession of the Church, nor can it be; that mysteries surround religion and must forever; but that, on the other hand, all knowledge is not with science or philosophy, neither indeed can be; and that mysteries surround them, and must forever. The universe is bigger than any system of thought and can not be measured by it alone. The Church of the Middle Ages fought the light of Reason, and made an unenviable record for herself; and to this day Roman

Catholicism is compelled to face the results of her then unreasonable attitude. Christianity in Catholicism had not anything to fear from Luther, or Zwingli, or Huss, or Tyndale. It was her incumbances which were threatened, and these the ecclesiastics loved and clung to. Nor must we forget that Christianity in Protestantism has not anything to fear from rationalism; for Christianity can not be overthrown wherein it is true; but wherein it is traditional, artificial, it will perish. We must adjust ourselves to the fact that the Sufficient Reason seeks conformity in the whole body of Truth. It is in the cosmic process, and will do its work well.

Third. *The Social Force.* A thorough discussion of the social forces would be incomplete without a careful examination of the instincts: 1. The individualistic instinct of self-preservation. This is attentive to hunger, thirst, weariness, danger, self-improvement. 2. The socialistic instinct. It arises, perhaps, first out of the sexual instinct. The sexual instinct exists for the perpetuation of the species. It is a powerful incentive to community life. Among many of the animals it leads to promiscuous communism. Man himself has many times been a polygamist. The pairing of individuals is one of the most interesting phenomena in nature. In the case of man it is fraught with an eternal interest. The sexual instinct forces the individual from the mere exercise of the individualistic instinct for self-gratification to the submergence of self into the

common good. 3. The altruistic instinct is the highest and the last. It submerges the tribe interest into the national good; and finds its largest manifestation in concern for the race.

The development of these instincts in the race is prophetic of man's future dominion. The sense of dependence, without question, has much to do with social life, for the communal instinct is that which comes through the tribal habit, the building up of the clan; but the clan and the tribe are primarily for the protection of the weak, the women and the children. Altruism is a long step forward, and can not even yet be said to be anywhere universally practiced. Still it is not uncommon to see the individual losing himself for the commonwealth.

The social forces so prominent in man's development are: (a) The Domestic, which needs only the mentioning. The influence of home on man is beyond estimate. (b) The Political, which creates government, international law, and an extensive judiciary. (c) Economics, which, though new, is destined to be such a mighty force in the future in the adjustment of trusts, corporations, government ownership, and all co-related matters. (d) Sanitation, which has to do, not merely with the scientific disposition of refuse and cleanliness of municipalities, but with pure water and foods. These all exist for the prolongation of life, reduction of suffering, moderation in living expenses, so that the individual may not be crushed in the combination, but that in the preserva-

tion of the individual the nation may find its life and power. These forces are gigantic and complicated and necessary. The average citizen has come to know these can not be dispensed with without injury. Man has become a creative factor, and the individual has for several decades been looked upon as an integer which must be respected; while, at the same time, aggregations of wealth, and expansion in territory, and the increased food supply needed for the world, and the shortening of distances by increase of locomotion and conveniences of travel, have laid upon the whole people a problem which in its character is cosmopolitan. As man shall become more creative, these forces will become more gigantic. The government will become more centralized, and the system of education less theoretic and more practical, and, withal, it will require vast energy and wisdom to direct the communal and national life. The social instincts will play a very large part in the solution of all these matters, as they have in the fixing of treaties between the nations, the arbitration of international difficulties, the regulation of duties, the overcoming of prejudices. Whatever may be said to the contrary, international marriages should have a tendency to unite in closer bonds the nations; and if that social habit continues, the spirit of peace must naturally increase. Consanguinity is a barrier to war. We may, therefore, rightly expect the social instincts to continue increasingly powerful.

Fourth. *The Æsthetic.* Man is a lover of the beautiful. It can not be conceived how with richer splendor the God who made him could have surrounded him. Wherever the eye looks, beauty speaks. The rugged majesty of the mountain, hoary with the snows of ages, stands in sublime contrast to the peaceful, matchless blue of the sky. The green and yellow of the fertile valley, stretching far yonder, miles and miles to the sea; the circuitous river of matchless beauty, bearing its millions of tons of burden to the blue ocean! O what hath God made! And how man hath been moved by it! The children of nature are color-lovers. See how they bedeck themselves! Can not get enough of color. That is evidence there is hope for them. In the centuries ago man worshiped the glorious sun, and what wonder? Forgive him. Nature is entrancing. Whenever Ruskin visited the Alps he prayed. But who can go unmoved before Nature, God's Cathedral for man? God hath set the love of the world in the heart. The soul never craved the beautiful as now. Thanks to the artists, we are learning to put art in home, school, in plaza, public buildings, books, church, everywhere. 'T is well. In every form—sculpture, music, architecture, literature, poetry, painting. Why? Because art administers to the best there is in man. In it every soul reads his better self.

These four forces have entered potentially into the ascent of man. It would be impossible to write

his history without taking note of their character and influence. Chaldean and Babylonian, as well as Greek and Roman life, reveal how steadily and powerfully they have molded civilization. Yet it remains true that these very forces, gigantic though they are, like Og, King of Bashan, are themselves in need of some vitalizing force.

The cosmic forces of heredity and environment must be supplemented by a force which shall correct any destructive tendency they may have (and that they have such tendencies all admit). Reason, much as it is to be commended and encouraged, itself can not do for man that for which he longs. The dead civilizations of Egypt and Greece and Rome witness eloquently to that fact. The law of the Sufficient Reason pushes man upward, but the temptation to eccentricities of thought, the difficulty of mental equipoise (the conservative is usually right), is seen in irrational rationalism—a kind of so-called rationalism which throws overboard life-preserver and refuses life-boat. That so-called rationalism which offers stones for bread, scorpions for eggs; which abolishes a principle in religion, and uses that same principle in science,—such a rationalism is destructive, not only of truth, but violative of the scientific method, and is self-condemned. To prevent such a tendency, another influence is needed to hold Reason conscientiously to its function, or rather to hold the man who is doing the reasoning.

The sexual instinct is like a wild horse, and,

when unchecked, throws down all barriers, destroys the most holy relations, runs riot. The passional nature must be repressed (not destroyed); suppressed, the soul kept supreme; and to direct and to restrain that, a powerful incentive is needed from a higher source.

The social instinct needs an interjection of power to push it beyond caste, class, tribe, and to give it an altruistic impulse. Most emphatically is this the case when love of the race or passion for humanity is demanded.

The political life of any people would not rise above the selfish point at any time without some mighty force to give it inspiration. As it is, so rarely does it do so, that the manifestation of it brings distrust among all nations. The Spanish and American War was, so far as the United States was concerned, altruistic. On the Continent this could not be understood. Political militarism, conquest for territory these hundreds of years, have saturated all the Continental peoples with distrust of a national purpose purely altruistic. Even in the United States there is, at times, very great difficulty to suppress race prejudice. True altruism is cosmopolitan. Race-love is different from nation-love. The Negro, in certain sections of this Republic, suffers calumny for no other reason, many times, than that he is a Negro. True patriotism needs more to make it than that which is commonly called patriotism. The political life of any people over and again

demonstrates the absolute necessity of some dominating and conserving influence which will commit and hold the nation to the largest things. This is seen when race-interest is at the door; when a world question rises to the surface. To do a worthy thing for no reason other than it is right. But to refuse to curse with opium or any other evil a foreign people is, not yet in the policy of any nation. Selfishness still dominates the world-powers, and the nations are clamorous after the spoils. What is it that can take hold of the nations and conserve true world interests?

In the regulation of corporations, commerce, trusts, we well understand that some power unlike and outside any of the forces hitherto named is absolutely needed. The great combinations of capital are the expression of the individualistic instincts, and unless these be surcharged with a spirit inspiring the altruistic motive, the Government will continue to have much concern for the welfare of the commonwealth. The regulation and the adjustment of the so-called laboring classes to the interests of capital, and the interests of capital to the welfare of the employee, call for some force which has not yet become dominant. Legislation will effect good, but police and law can not purge away the evil intent and the combining of the evil-minded for ill purpose. What will bring the commonwealth to absolute security?

The æsthetic instinct, powerful as it has been in bringing man to an appreciation of the beautiful,

can not be said to have inwrought a like appreciation of the good and the true. The Children of Nature are long removed from the virtues which make life worth the living. They are cunning, vicious, suspicious, untrustworthy, unspeakably filthy, and their hands full of bloody crimes. From Babylon to present-day conditions the cities of the fine arts are not conspicuous for morality, but sometimes are odious because of immorality. Artists are not always models of morality. Some of them have had irascible tempers and debasing habits. "Art for art's sake," is a familiar apothegm, which itself indicates the narrowness of art,—that it seldom leads beyond itself. There is, however, somewhat beyond art which the artist must not only recognize, but possess. That which fills him with the glory of the "Ineffable Name" and lifts him above the C major of this life.*

What, then, is the force which, viewed from any point, is of such primary consequence that every other instinct is so incomplete without it, that it fails to accomplish the end for which it exists? Certainly such a force is inestimable to hold so absolute a place in the ascent of man; a force which, though he had all the others, failing to have this, his life is incomplete; a force which has to do with all his hopes, ambitions, purposes, associations, alliances, thoughts, deeds, destiny. What is this force? It is the fifth and the chief: RELIGION.

The foregoing analysis of the forces in man's

* Abt. Vogler.

making being correct, it stands us in hand to have a full understanding of Religion, and what its proper functioning means to the individual and the race. The struggle to convince the scientific thought that religion is a necessity in the proper growth of man has been strenuous. Science takes her stand alongside Theology in this matter. Though it often so appears, the age in which we live is not one in which all questions have to be fought over, and this is one which is settled, viz.: *Religion is a necessity*. We need to appreciate how much it means to be assured that Science speaks with loud and uniform emphasis as to the necessity of Religion, and pronounces it among the instincts. Even Haeckle, as we have seen, did not presume to leave man without a religion of some kind, but attempted to invent what he called the religion of monism. We will now examine Religion from the scientific basis.

CHAPTER VIII.

THE CERTAINTIES IN RELIGION.

“God is the Goal of Hope, and the Point of its
Departure too.”

THERE are certainties in religion. Because there are, such a thing as a Science of Religion is possible. These certainties are basal, and upon them has been constructed the theologies, speculative and practical. One of the assuring facts is that religion itself is a certainty. There could be no certainties in religion were this not so, just as there could be no furniture in a room were the building not a fact, no boats upon the river were the river not real. The fact of religion is assumed. Religion is historically transcendent. It finds its place, in one form or another, among all peoples. It is, apparently, even more necessary to the civilized than the barbarous, though necessary to all. Because religion is a universal necessity therein is suggested a probability that the race may reach a unity of thought as to what constitutes religion. Religion is a world-thought, consequently it is difficult of definition. Like mathematics it has unity and manifoldness. All we can do is to point out some of the certainties, and in them find the assurances of

faith. In physical science we call such certainties fundamentals; in mathematics, axioms; in philosophy, intuitive ideas. These certainties are universal, and only need the mentioning to assure assent. In pointing out these universal fundamentals it will occur to the thoughtful student as a most marvelous fact that the world-sense, without previous intent, has settled upon certain truths as beyond dispute, and has come to postulate them as certainties,—either because they are patent to the world consciousness and are intuitively perceived, or because universal reason has discovered them. The only matter with which we need to concern ourselves here is, that the world consciousness cognizes them and postulates them as certainties. The line between the certain and the uncertain is not always plain, just as in metaphysics it is not always clear what is an empirical and what an intuitive idea. In order to arrive at these certainties, let us first analyze the best definitions of religion. I have examined twenty, and without giving them, the following ideas are comprehended in them:¹

(a) Knowledge of God. (b) Imitation of God. (c) Duties to Divine commands. (d) Morality touched by emotion. (e) A sentiment constituted by emotion, fear, sublimity. (f) Man's whole consciousness of things. (g) Perfect freedom. (h) An ethical ideal. (i) Sense of responsibility to the Power that made us. (j) The thing a man does practically be-

¹ "Social Evolution," Kidd.

lieve, lay to heart, know for certain concerning his duty or destiny. (k) Belief in an Everlasting God. (l) Reverence for what is above, around, beneath. (m) A conscious morality, which is mindful of its origin from God. (n) Surrender of the finite will to the Infinite. (o) Primarily our relation to the Supreme God himself.

Here are fifteen ideas expressed by scholars in their attempt to define this world-concept, and, taking them together, what is the composite conception gotten therefrom? Simply this threefold conception, and around it the whole philosophy of religion moves: 1. God; 2. The Universe; 3. Man.

The universe, or, more particularly for our immediate use, this world, is the plane upon which the relations between the two personalities, God and man, are demonstrated. Through the cosmos are reflected moral principles such as, Given a God, the Creator of man, then His responsibility would be to make Himself known to His creature, and to make known also His will or purpose concerning that creature. This proposition arises in reason, which, as has been seen, is in the cosmic process. In the second place, given such a God, and such a creature man, it follows that His purpose being known, it becomes the creature to give allegiance to his Creator. And, in the third place, because man is a parent demanding filial affection, he very reasonably infers that he owes filial affection to God, the All-Father. These principles flow naturally out of

relations and belong to the cosmic moralities. Moreover, as before remarked, whatever religion is, it consists in man's conforming himself to Nature, and observing what we call her laws. Here, then, is a threefold sense in which the cosmos brings to man's attention a certain set of moralities. This might be called Cosmic Religion. It is a revelation (if you please) which comes through the Book of Nature, for the moralities therein enjoined are no less Divine than the Commandments which Moses received from God on the mount. The Book of Nature is corroborative of the Book of Revelation.

Having said so much, let us now notice the first certainty in religion. It is the Fact of God. I say the *Fact* of God. The first essential to any form of religion is God. That is the starting point. There might be a religion of humanity, from which God would be eliminated; but that type of religion would never be generally received, for the reason that humanity, while more perfect in all respects than the individual, can not, in the total of all its virtues and knowledge, approach that ideal of perfection embodied in the conception of a God. Comte, the founder of Positivism or the Religion of Humanity, tried that. The Comteian philosophy is a philosophy (not a religion), and, as such is not longer seriously considered. The Genetic record begins philosophically, "In the beginning, God."

God IS. That fact is central. *Who* or *What* He is, whether One or Many, the religions do

not agree. The Hebraic conception that God is One, and that besides Him there is none other, must prove persistent and controlling.

All any religion is, the character of its God determines. The more complete the conception the more creative the religion. The Hebraic conception is beautifully presented in the 145th Psalm. Greatness, Righteousness, Majesty, Fullness of Compassion, Eternity, Omnipotence, are all predicated of Him.

Putting aside much that might be said to profit, it is in religion we find the first hints how the heaven and the earth were made. I say the first *hint* is there. It may be myth, or fable, or tradition; but it is there. We are thus led to remark that religion, even in its weaker forms, points to a central Power, God, as a Being of majesty and law. In the nobler religions, particularly the Hebrew (which is the basis of the Christian), God is announced as Creator, and throughout the record He is presented as a God of law. If God were without law, then religion would be lawless. Religion then implies moral unity and order.

So far as the cosmos is concerned, it is moral and intelligent in its workings, not because morality and intelligence are *in* and *of* the cosmos, but because God is intelligent and moral, and the cosmos does His bidding. Through it intelligence shines and a moral intent is revealed. "The heavens declare the glory of God, and the firmament sheweth His handywork."

“The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim.
The unwearied sun, from day to day,
Does his Creator’s power display,
And publishes to every land,
The work of an Almighty Hand.”

Whenever it is said that man must conform to Nature before he can be religious in the highest degree, it is but another way of saying that he must conform to the will of Him in whom Nature herself finds continual being. I say this is the last analysis of the whole matter from a cosmic standpoint. But God is central in religion, and is a Being of law and order. The words law and order are synonymous with the broader and stronger word, harmony. The latter suggests rhythm, proportion, adjustment, evenness. Harmony is not peculiar to the physical, but likewise characteristic of the moral ongoing of the cosmos. We therefore conclude the first certainty is: God, the Being of Moral Harmonies.

The second personality is Man. Much attention has been given him in this whole discussion. The remaining chapters will seek to emphasize the plenitude of his personality. In this particular discussion we take man just as we find him and as we know him. Whatever else he is, there are three manifestations of his personality which are world-wide: 1st. His rationality. 2d. His affectional life. 3d. Conscience. That is to say, in every tribe and clime, so

far back as history can speak, man has moved along the path of reason, affection, and of ethics. Many times these were feeble and distorted, but they are always and everywhere present. In the completer man they are not more apparent but more perfect. It is not necessary here to discuss the rational and the affectional, as they are prominent in this discussion, and are so well known; but we will confine ourselves in this chapter largely to the ethical. It will be shown in the next chapter that the religious instinct is hierarchical, and dominates his reason and his affections when it is given its rightful place.

In his ethical nature man has continually and universally felt a sense of responsibility resting upon him to the gods or God. He has feared the wrath of God, courted His mercy and forgiveness. Find man where you may, there is in his consciousness some appreciation of a positive relation existing between himself and God. He can not absolve himself from the belief that God requires somewhat of him, and, under the purer religions, very much of him. This sense of responsibility is instinctive. God demands obedience. That is it. Here, then, is a second fact, revealed in the world-consciousness, that God is related to man and holds him in subordination to moral law. With this fact in our possession, and without wrenching or twisting the facts, we note that man, in his conduct and lack of fidelity to his own moral sense, is a being of moral disharmonies. This he well understands. He believes himself in disorder, demerit,

lawless, out of tune, disadjusted. As truly as God is a Being of Moral Harmonies, Man is a Being of Moral Disharmonies. This creates antagonisms, discord, mental pain, constant fear of impending judgment.

We are thus brought to the Fact of Sin. It is not necessary to speculate as to its origin, the fact we know too well. Whether it be conceived as a "missing of the mark," a "stepping over the line," a "wrenching of the life," the fact abides. Everywhere man recognizes himself a trespasser. The sense of demerit has taken fast hold of the race. By every people sin is conceived to be hurtful, out of order, without excuse, deserving of penalty, and something which must be gotten rid of. It is marvelous how the fact has filled, not only all religions, but all literatures. The great tragedies and dramas and poems bear out with uniform emphasis the awfulness of sin, and pages could be filled with references and quotations from every people. It shows how hierarchical these cardinal facts of religion are. I am not maintaining that there is a world-consciousness as to what constitutes sin in any given case; there is no such consciousness; the judiciary of the world illustrates how such a consciousness can not and never will exist; but the Fact of Sin is quite another matter. Man views himself a sinner, in rebellion against moral authority, "a wretch undone," vile, and a sense of fear possesses him. Conscience not only makes cowards of *us* all,

but of all who have ever lived or shall live. We then conclude that another certainty is the sense of demerit or the Fact of Sin.

Let us now get a clear understanding of the bearing of these inferences. Keep in mind we are arguing, not from the view-point of Divine Revelation (the Bible), but independently of it. We are seeking to discover what is actually revealed through, and in, the world-consciousness or the race-sense; that sense *in* and *through* which are reflected the fears, hopes, beliefs of the race; not the cultured only but cultured and barbarous, regardless of condition or previous condition.

The method of inquiry is purely scientific. We are not reading into the race-mind certain things, and holding them up as belonging to the race; but we are noting in the race-consciousness some things which from the first have been there, and universally there, and which no amount of education or culture can extract. It is matter of very considerable pride that scholarship has reached the place where this can be done with such assurance. We know the race-mind, its content, and the method of its unfolding; not all about it, but enough to speak with confidence. The religions of the race are known, the mythologies, the earliest literatures, the primitive customs, the symbols, the traditions, the earliest philosophies, hymns and forms of worship. It is from a comparative study of all these we are able to speak with scientific confidence.

We have established from the race-sense the fact of God; the fact of moral government; the fact of man a moral being; the fact of Sin. Overtake man where you will, these lie deep in his consciousness.

He may be mistaken; there may be no God; but he *thinks* there is.

He may be mistaken: there may be no moral government; but he *thinks* there is.

He may be mistaken: there may be no such thing as sin; but he *thinks* there is.

He may be mistaken: he may not be a sinner; but he *thinks* he is.

These things are written indelibly within him, and to him they are, universally, among the certainties. How is it these fill the race-sense? There can be but one conclusion, either man is a stupendous lie to himself, and is mercilessly mocked; so constituted, and the cosmos is so constituted as to cause him universally to believe a lie, and that about the most serious of all matters possible to him; or, these are certainties upon which, without the least fear of deception, he may build his destiny. To believe the first is inconceivable; to believe the second is rational. We build our conclusions, therefore, upon these certainties, and discover that in the reception of them man is blessed and equipped for progress, and can hope for that for which he has universally longed: LIBERTY.

We have seen that man has always believed there was a relation more or less positive between himself

and God or the gods; that the attitude on the part of himself, becoming and binding, is that of subordination. But it is clear that a relation implies some kind of fellowship or communion, and, moreover, it enjoins not only upon the creature responsibility, but upon the Creator. Universal man has believed that God or the gods, for one reason or another, could be approached, mollified, consulted. Hence we find everywhere what we call Prayer. Prayer is the expression of a world-sense growing out of universal need. Dr. Boyd Carpenter has characterized it as the sense of dependence. It might be viewed as a universal race-conviction that there is such a thing as an innate and inalienable right of petition. But, by whatever term it be characterized, it is there.

In conjunction with this universal sense of need and right of petition, is the equally universal longing (approaching a passion) to know more about God. What He requires of man, what He desires man to be; what He purposes to do for man. It is a cry for light, whether it come from the polytheist or the monotheist. The desire for some word, some message, is deep and abiding. I am not saying whether a word has been spoken, but merely indicating the universal longing. It can, however, be said, study man under whatsoever conditions, he believes his petitions are heard, and that some sort of a revelation has been given. In every age he has so believed. The race is a unit upon these matters. Thus we establish as certainties prayer, or the sense of dependence, and

the desire for a revelation, and belief that some such has been given.

From this view-point, please recall the deduction as to the Fact of Sin. The consciousness of sin, lying deep as it does in the race, is found, notwithstanding the blight and the curse and the havoc it has brought, to have running parallel with it a universal race-desire for betterment. The race has struggled and prayed and suffered, to be morally perfect and free. Perhaps the fewest individuals have ever lived who have not hoped for a nobler life and waited for deliverance from one source or another. In this struggle the race has, universally, expressed what we call the atonement idea. Humanity has been, and still is, in travail. This world-wide idea rises to a passionate hope. It has been well said that a cardinal thread runs through all history. It is expressed in the sacrificial rites, altar service, priesthood. It matters not what form it has taken, it is there. Universal man has written deep in his religion the necessity of atonement for sin. Somehow (I shall not attempt to say how) he has universally thought that sin meant the loss of life to the sinner, unless an adequate atonement were made; and *that* atonement, to be effectual, necessitated the giving up, or the taking of, life, either of beast, or of bird, or of human being. This is a most marvelous fact. He has recognized the penal effect of sin and the necessity of expiatory atonement. A tracing of this idea in the religions and mythologies reveals many interesting illustrations.

For instance, transmigration is a doctrine, which has underlying it—(a) The Fact of Sin; (b) Penalty for sin; (c) Deliverance from sin and its power in time through age-long and dreadful incarnations. The tragedy of “Prometheus” by Æschylus, teaches—(a) The Fact of Sin; (b) The supremacy of Zeus and of moral government; (c) Penalty of sin; (d) Deliverance. Thus, from the most ancient traditions and customs of any people to the Christian, the atonement idea is never absent. Hence from the world-consciousness we postulate atonement for sin another certainty in religion.

There remains but one other certainty to be mentioned: The universal desire for future life. This appears in a twofold form in the world-consciousness: that of judgment for sin and reward for righteousness. Desire for the future life will be the dream of the race to the end of time. Love of life is instinctive, and the desire may arise out of that. In these last days this desire is emphasized by a growing sense, among the earnest and busy, that present time is entirely inadequate for the development of our being. We scarcely touch life with the finger-tip ere we depart, surrendering our cherished purposes and loves. Man has universally believed that death is only a departing. It has never been written by the instinct of the race, “Death ends all.” It is matter of joy that the race through its consciousness has written, “Man lives forever.” That fact is to be taken note of. It is one of the most

wonderful and beautiful things about the race. In every form to suit his fancy man has incorporated his dreams, his imaginings, his hopes, in his religion.* I am not arguing whether there is a future life, but merely indicating the universal belief that there is. The atheist is an abnormal product. It should be noticed, in this connection, that man, in his thought of the future life, has instinctively postulated a judgment of some kind. He has colored his hope with fear. He has everywhere believed that his God or gods will bring him to account. The awful and most revolting doctrine of transmigration,—that demerit must be punished by repeated incarnations in spider, bug, dog, snake, hyena, wolf, etc.,—is not anything other than judgment for sin. On the other hand is taught rewards for meritorious living,—for virtue, mercy, veracity, purity.

Here, then, is a catalogue of certainties. In the former part of this chapter it was stated that the manifestation of man's being had been along three lines, the rational, the affectional, the ethical. We have indicated the ethical as manifested in the racial consciousness. A word should be added to show how this particular manifestation is supported by the rational and the affectional.

Reason at once suggests: Given a God, then that God is not without responsibility regarding man. Creatorship means, among other things, a burden for the Creator. That is, responsibility attaches to the act of bringing into existence a creature. It also sug-

gests that God, being Good, would hold some kind of loving supervision over his works. This being true, should man fall into misfortune or trouble, reason suggests there would be extended to him Divine help. It also suggests that sin, or the act of willful transgression in man is worthy of penalty, and, if persisted in, a death-penalty; that an act of willful transgression calls for adjustment, and, if possible the trespasser shall be brought back to Divine favor. Reason also has emphasized the necessity and justice of a future life, because the average human life is too brief for any maturity of purpose, is incomplete; that justice often not gotten here demands a hearing beyond the grave if the universe be moral; and if life is worth the living, it is worth the extending. Thus the rational buttresses the ethical.

The affectional seeks communion and fellowship. Love seeks love. The heart of the race cries out for Infinite Love. It wants fellowship. Love is instinctive, and it can not but look around and above, hoping perchance Infinite Love, may speak to it. In that most wonderful of all poems, "The Ring and the Book," poor Pompilia declares her sorrow, sobs inconsolably from a heart already broken. Over and over again she appeals to God. She can not get away from God. Indeed she longs to get to Him! She must have love, compassion, a mighty forgiveness, a kiss from God. That is what she wants. Ah! that is what poor, ignorant, fallen, blighted humanity wants, and has wanted. The heart burns for pity, tenderness, clemency.

These certainties are seven in number: 1. God a Moral Governor in a moral universe; 2. Man a moral being amenable to the will of God; 3. The Fact of Sin; 4. Prayer; 5. Desire for Revelation, and belief among all people that somewhat has been revealed; 6. Atonement; 7. Life beyond the grave, in which there is reward for righteousness and judgment for sin.

Any one who faces these ponderous ideas which lie deep in the race-consciousness, and are always and everywhere expressed, can not be unmoved. That such a comprehensive and basal set of truths has been revealed, not through the Bible only, but in the consciousness of the race, may be, to many, matter of very great surprise. But they are there.

Get with all its force and, at the same time, blessed significance, what a world-consciousness means. To gather from all the tribes of men a set of facts which all have entertained regarding themselves, and to discover that all men in all time have thought some things, and have, in their conduct and consciousness and civilizations, fixed them as certainties, is a most astounding discovery. It carries us well up to the conclusion that, from a comparative study of religions alone, a system of theologic truth might be constructed for world propaganda aside from any revelation, so far as these certainties are concerned.

But such a propaganda would lack just what is supplied in the Christian religion. The religion

of Christ is explicit in its moral law, duties of man to man, the requirements of God, the purpose of life, the monogamic relation, prayer, repentance, regeneration, penalty for sin, judgment beyond the grave, reward of the righteous, and the cure of sin, an adequate atonement, and, in fact, a complete redemptive scheme.

It is well, however, for us who are the receivers of this religion to ask how it comes that the world-consciousness demands nothing not recorded in the Bible, and has no hope which transcends the hopes encouraged by its pages, and no purity more exalted than it promises to the faithful, and no brotherhood richer than the Brotherhood of Jesus Christ. How is it that, without any conspiracy or confluence premeditated, here is a Book, not only sanctioning the world-consciousness in every part, but leading it to the fullness of desire which grows out of such a consciousness? Such a fact helps us to understand how great a religion we have, and to appreciate our full privilege before all the world.

CHAPTER IX.

RELIGION.

The virtue of the Spiritual Life is that it gives to Man a new and upward tendency.

THERE is a hierarchy in the religious instinct which has been commented upon by those who have studied its nature and history. It is of the greatest consequence to know that this instinct appears in man only. That it *is* an instinct, science declares. The two infallible marks of an instinct are spontaneity and universality. Remarking upon the universality characteristic, one of the most able and recent writers has said: "As a matter of fact, the mark of the existence of an instinct within us is not the appearance in all men of certain activities, but rather the aptitude for the production of certain co-ordinating actions, of certain trends of action, if the appropriate stimulus be given. And if we accept such a view, the instinctive nature of the religious force within us must surely be granted; for certainly one will scarcely deny that civilized man has a natural aptitude towards religious functioning, which is brought out under the most unexpected circumstances, upon the occurrence of the most subtle stimuli."¹

¹ "Instinct and Reason," Marshall.

The importance of this discriminating definition lies in the distinction drawn between "activities" and "aptitudes." Religious activities refer to methods which embody reason, judgment, imagination, and are expressed in ritualistic forms, etc. Aptitudes are purely instinctive drawings, or inclinations, and are expressed in "certain trends of action," when the appropriate stimuli are given.

The religious instinct is hierarchical in the sense that it dominates all the others and influences all the faculties. It is not so much to be considered apart from the other instincts as an essential element in the mental constitution. Prayer comes from the sense of dependence. The soul thirsts and hungers for the spiritual. "My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the Living God." There is that in us insatiate for God. Marshall has characterized this as the hierarchical instinct. It is educable, as are all the instincts. Upon this fact is based religious propaganda of every kind, and in it rests the wise insistence of the Church that childhood should be taught early the nature and obligations of the religious life. The spiritual perception manifests itself early. When left to Nature alone, the child will have the crudest conceptions of life and duty.

In Christian nations the child is taken in charge by five teachers. Nations and Christian civilizations can be perpetuated only upon an intelligent conception of truth in its relations to personal accounta-

bility and service. These five teachers are dissimilar in method but one in aim. The child must be disillusionized, and have built up within it a few fundamental ideas and principles. 1. The child is taken in charge by its parents; 2. The school; 3. The Church; 4. The State. These teachers are provided for the child without its consent or knowledge. They all aim at character.

Attention has been given in a previous essay to the large part Nature, the fifth teacher, has in development. But it is necessary to remember that Nature needs the supplementary influence of additional teachers. Personality is essential to the creation of robust and intelligent and well-adjusted character. It is of first consequence that these four teachers who are to assist Nature should be alert to the full significance of the unfolding of the child-life. Nature never takes her hand off any one of us. She knits together bones, tissues, constructs heart-valves, sends the corpuscles on their way; but Nature is so constituted that she has a larger mission to us than merely physical. These extra teachers are both to reveal and to assist us into her true purpose. There are at least three laws which Nature enforces upon us all. These very laws are also those which lie deep in the philosophy of true religion. That we may appreciate them, teachers are a necessity. What are they?

First. *The Law of Equipoise.* It is the law of balances. It is a universal law, and not anything

would go on orderly without it. Whatever else religion is, it is proper adjustment to the spiritual. For instance, there must be balance among the forces to hold the worlds in their places. The chemist understands upon how delicate a matter hangs the continuance of our earth. The stability of all things is dependent upon this law. But it has just as truly its application in psychical matters. It is now admitted that the ability to maintain equipoise on the bicycle is a psychical art. When the will is in equipoise the wheel is. Not until the novice learns the mental balance can he ride with skill the wheel. The problem is a psychical one altogether. At first he thinks it physical. It is the mental supremacy of which he must come into possession. We little realize how great is the adjustment which must take place in ourselves before we truly learn the art of living. How few ever learn it! That which we call the adolescent period illustrates well the difficulty. The child is getting physiological adjustment to the outer world, while at the same time is thrust upon him the necessity of adjustment of his physiological system to his mental, and of both to his moral, and of all to the spiritual. It is an immense proposition which the child must meet. His effort to walk is one of equipoise. He must learn both how to fall and to stand at the same time, for walking is a falling motion. Good habits are nothing other than moral adjustments to inner principles. It is a life task to learn how to behave. The control of temper, of the

passional nature, of reason and judgment: a study of folks reveals how few maintain equipoise. So the Law of Equipoise is fundamental, having to do with our whole being.

Religion has a direct mission to the race just here. There is an application of this law far more delicate than even the psychical and the moral. Soul-adjustment to God and His purpose is the finest of the arts; it is the art of true living. No soul will ever come to masterful strength who has not learned the art of practicing mercy, loving justice, and walking humbly with God.² The whole duty of man is to fear God and keep His commandments.³ So great is this lesson of Spiritual Equipoise the race has scarcely got to A; but God has set it the task of learning the alphabet of His will. That makes life glorious. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."⁴ That is Spiritual Equipoise worth the telling! The same idea is conveyed in the word, "Enoch walked with God," and in our word "rest." It takes a lifetime for some of us to learn this gracious fact. When the psalmist was broken with grief he uttered no complaint because God did it. To be silent before Him when the heart is broken, courageous in service when all seems lost, and trustful, as was Job, in the time of fear, this is what the law means.

² Micah vi, 8.³ Eccle. xii, 13.⁴ Isa. xl, 31.

Second. *The Law of Limitation.* God only is the Unlimited and the Unconditioned. The universe exists and persists because of Him. Omnipotence can not be written of the cosmic forces. The universe, therefore, has its limitations. How much more man.

We speak of the freedom of the will—and we do well. But who does not know that the will is under limitations? I may will to fly, but fly I never will. Call the limitation physical; nevertheless it is real. Man begins life insatiate for power. He is Paracelsus over again. Nature humiliates him; his own defects mock him. “Hitherto shalt thou come, but no further.” The moral world puts upon him the limitations of expedience and moral privilege. He who understands, constantly is aware that human frailty at last must bow to law. It is only the audacious and the most presumptuous who refuse to kneel in reverence to the Power that makes for righteousness. The great apostle perceived clearly humanity’s limitations, when, seeing the multitudinous mercies of God, he declared submission to Him among the reasonable duties.

“Make me, Jehovah, to know my end,
And the measure of my days, what it is;
Let me know how fleeting I am.
Behold, as handbreadths hast Thou made my days,
And my lifetime is as nothing before Thee:
Surely nothing but a breath is every man, stand he ever
so firm.”⁵

⁵ Expositor’s Bible: Psa. xxxix.

There is no utterance finer than that. It sums up the whole meaning of this law. To be moved by it to prayer as was the psalmist is as wholesome as the mountain air. "So teach us to number our days that we may apply our hearts unto wisdom." Some things we can not do nor be. Some things we could do, but must not. Thus we are prevented by incapacity on the one hand, and restrained by righteousness on the other. God alone is great. This Law of Limitation is upon all created being.

Third. *The Law of Relations.* No man lives to himself. He has rights, but they shade into duties. He can not say, "This will I do, and this." No man has absolute right to do what he wills with his own. When Moses came from the mount with the Commandments, it is not without significance that six referred him to his neighbor, and only four to God. Jesus said, "Render unto Cæsar the things that are Cæsar's; but unto God the things that are God's." Thus man is hedged about, and the more clearly he recognizes this Law of Relations and adjusts himself thereto, the easier and the more acceptably will he perform his tasks.

This educative process, while it develops the religious sense and gives it powerful expression, and makes it in every respect hierarchical within the best of men, it likewise deals with the *whole* man. It leaves the individual, after the process, on exactly the same basis as he finds himself before the process, except that his first state is purely instinctive, while

the latter is instinctive and rational. There is no war between Instinct and Reason. Both are natural, and each is intended to support the other.

The process above indicated is virtually that suggested in the Hebrew Scriptures. The religious instinct is taken hold of by the Church, the State, the parent, the school, and of course by Nature. At first the Church and the State were conjoined, but whether by the voice of Lawgiver or Prophet, under Theocracy or Monarchy, the educative process was prosecuted. The effort was to bring the worshipper to a rational apprehension of God and an understanding of duty. This process is as necessary as is the instinct, to begin with.

We have been slow to recognize the Law of Relations. In the physical we see its necessity, but it has required a conflict between capital and labor to show the national mind how essential it is that the individual shall preserve his mental and moral bearings in the midst of social and economical complications. Unless one keeps in mind the personal relation which he sustains to the community life, it needs no prophet to predict that perplexity and trouble await him. The sexual instinct, if left without a quickened moral perception and a sound appreciation of just relations, will prove a curse. It is true with all the instincts, even the religious. This matter is coming with force to teachers, and the methods which are now used to create the proper view of life are based upon a desire to reveal to the individual this Law of Relations.

Psychic biology has begun to attract attention, and in this the child-mind is receiving scientific consideration. Two decades ago little was known of the laws of adolescence. In the study of the child-mind is seen the unfolding of the race-mind. We now know that the period of adolescence is creative of a larger self, and that the child-mind, as does the race-mind, travels along the three paths, the ethical, the intellectual, and the æsthetic. The method of training which is to prevail and become permanent will be that which will best adapt itself to these three laws, and which will hold in proper balance the whole being of the child, and, indeed, the race.

Spiritual biology is the newest phase of biological science. It has respect to the ethical nature and the religious instinct and their mutual development. The so-called spiritual nature is not something separate from the intellectual life of the child, or of the race, but is that manifestation of being which reveals the religious tendency. It is to be administered unto through the reason, the æsthetic instinct, the ethical. It is no more a supernatural part of the child than is intellect or the body itself. Every part of our being is sacred, and no one part is more sacred than another. The new education contends for that. And as a fundamental in this new education, methods perfectly natural, and based upon well-known laws of life and of mind are being adopted. We have too long succored the error that the spiritual life was something which, to be developed,

must be administered unto in unnatural ways, and along paths superior to Nature; whereas the entire method of Jesus is simple, rational, practicable, and rests upon the constitutional needs of the race. He reasoned with men, and always presented truth, not as something contrary to, but in harmony with, Nature.

Recently two most valuable books have come from the American press, which are destined to throw much light upon the principles which underlie the human life, especially the ethical and spiritual phases of it—"Psychology of Religion," by Dr. Starbuck, and "The Spiritual Life," by Dr. Coe. What we desire is to keep before us the fundamental truth that the mind, like the body, is made to fit into the constitution of things. The mind is no more intended to work without respect to the laws which control it than can the body be expected to reverse or ignore the laws which control it. In considering what we call the spiritual life, it must not for a moment be entertained that it can be developed regardless of law; that any kind of a method can be used; but that it is so delicate it can be quickly and permanently abused. The scientific method is rendering the wise religious teacher valuable service here, and we are now understanding that as the mind is more sensitive than the body and must be influenced by subtler methods, so the religious life is still more delicate, and to preserve it from abnormal development and give to it healthful growth, superior wisdom is needed.

The end of all development is character, and character is that which expresses the full recognition of these three Laws of Equipoise, Limitation, and Relation.

It is matter of joy that science has come boldly to recognize the fact of the spiritual life. The scientist has undertaken, from the gathering of data, to express its reality and importance in his own way. It is well to remark that the Scriptures have, as their central purpose, the setting forth of the laws upon which this spiritual life is to be unfolded. No one had a more appreciative understanding of this fact than did St. Paul. It is not amiss in this discussion to remind ourselves of the scientific setting which he gives the doctrine in the third chapter of Colossians. It reads as though it were written but yesterday. An analysis of that chapter from the biological standpoint and the purely scientific basis, will result in the following fundamental propositions: 1. The spiritual life a fact; 2. All life from previous life of its own type; 3. All life under the reign of law; 4. Tendency to the reversion to type. Here are clearly set forth the very laws revealed by biological science as controlling all life. The marvelous fact is, they were known, and set forth twenty centuries ago. Biological science has recently declared that there are three laws which deal with life of every form: 1. Heredity; 2. Environment; 3. Conformity to tendency. It remains to see how the spiritual life, or the religious impulse, is affected by all these. In the

study of Christ's sermons it is not difficult to point out each one of these laws. Without going into a full discussion, Christ and Paul both contended that the spiritual life is an above life, an impartation by the Spirit, a quickening of the Spirit. All life is from above. In another part of this discussion heredity has been given sufficient attention, but this one remark remains to be made: There must pass into man an influence which can counteract the depraved tendencies of heredity. There is such a sufficient force wherewith strength is given to excel in spite of hereditary impediments. This has been repeatedly demonstrated.

The Law of Environment needs but little further explication. Max Müller has spoken a wise word upon the subject as it affected himself. In his "Autobiography," he tells us: "Even with respect to environment I could not go quite so far as certain of our Darwinian friends, who maintain that everything is the result of environment, or, translated into biological language, that everybody is a creature of circumstances. No; I could not go so far as that. Environment may shape us, but there must be something that is shaped, and allows itself to be shaped." In illustration he says, there must be some kind of a dog before there could have been a spaniel or a Newfoundland. So there must have been the "first man before he could have been modified by his surroundings." This puts tersely the argument. Life must precede environment before life can be in-

fluenced by environment. If the environment be uncongenial to the life, it must be changed or the life must be placed under congenial environment. Paul means that exactly when he says, "If ye then be risen with Christ, seek those things which are above." That is, an above life must be nourished upon above things; or, putting it another way, the spiritual life must have spiritual environment and spiritual nourishment. It is the recognition of this law which leads the Church to insist that all who desire a large and vigorous and helpful spiritual life shall cease to indulge in questionable and worldly amusements. It is not that the Church wishes to be ascetic, or peculiar, or tyrannical, or selfish, but the contrary. The spiritual flower gets its beauty from spiritual atmosphere, soil, associations, and there can be no other law than this.

In this discussion we are to remember that we are dealing with a rational being, and not a mere plant. Man can change his environment; but we meet a very grave difficulty here. Multitudes in volitional power are weak; they are susceptible, need ambition, are temperamentally indolent. Now, it is the very character of the spiritual life, when quickened, to give assertiveness, activity, ambition, vigor. On the other hand, some are too self-assertive, quick to wrath, overzealous, fond of display. Now, it is the very nature of the spiritual life to create modesty, patience, moderation. Some are exceedingly sinful, hereditarily and environmentally debased. "Is there

no balm in Gilead, is there no Physician there?" This brings us to the vital matter. What shall give the upward push to the passional nature? From what source shall help and healing come? What shall impart energy to the mental life? In the Book of Ephesians ii, 1-5, the great apostle gives answer, "And you hath He quickened who were dead in trespasses and sins." There is no better answer. "You hath He quickened." Personality is back of all life. God is the giver of all life. It is scientific, therefore, that He should be the author of the spiritual quickening. The spiritual life is antidote to sin and re-enforces every noble impulse. Life pushes upward, and the spiritual life is no exception. It is a regeneration, and the new life manifests itself in new conduct and sound moral influence.

But while in the body, at least, there can be no escape from influences which seek to kill life of every kind, and to *this* the spiritual is no exception. Jesus Christ himself met and contended with the death forces, and this is the whole meaning of the days of temptation. If he could not escape, vain is it to suppose that any others shall. The death forces have always been here. Spiritual life, the moral nature, it is expected, must meet and contend with its opposite. It matters not to us in what form or under what guise they come, death-influences sooner or later will attack man in every walk of life. We need not search long for the name of the law with which each must contend. It is a sublime tragedy, and can

only be escaped by conflict. Jesus Christ had so to escape it, and so will we all. In the Temptation, Jesus Christ recognized the three Laws of Equipoise, Limitation, and Relation. The same laws control spiritual life anywhere, and it is by keeping in mind the three laws which controlled Him that we will overcome. There can be no overcoming otherwise. It is, therefore, of the utmost importance that these laws be understood. But to understand them we must have a clear comprehension of an opposing law. We say opposing law, not that it is so much a law, but language is inadequate to convey the idea. There is an opposing principle, and that principle is contrariwise in its operations to the three laws indicated, and because it is always operating and everywhere, it is spoken of as a law. This is the Law of Reversion to Type, or the Law of Tendency.

Mr. Drummond has beautifully stated this law in his chapter upon "Degeneration," in his book "Natural Law in the Spiritual World." In the biology of birds and plants it has repeatedly been remarked how, if left to themselves, the law of the backward tendency has operated. Whatever has been the method of evolution in bringing the bird or the plant or the flower to such perfection, the process must be continued or reversion sets in, and the original type becomes dominant. In the case of man this same law works as inexorably. There is in every man the carnal nature, which, if he ever attains to superior excellence, must be suppressed, or repressed; it can not be eradicated

or annihilated, as some foolishly teach. To destroy the passional nature it would be necessary to destroy man. The tendency of this carnal nature is to assert itself, and come into the ascendancy. Hence watchfulness is constantly required to see that the spiritual life is kept supreme. The glory of the spiritual is not that the carnal is destroyed, but that the spiritual life can be increasingly powerful, until the man comes to a supremacy so complete that we characterize him as one who is filled with the spiritual life, and more and more does the flow, or tendency, of his whole life go in the direction of the spiritual, until it is given right of way. But man can never be free from the "backward pull," the carnal is present and more or less (stronger at times) makes itself felt. It is to this that the Apostle Paul so graphically and philosophically refers in Romans vii: "I find then a law [he calls it a law], that when I would do good, evil is present with me." "But I see another law in my members [it was constitutional, in the passional nature] warring again the law of my mind." The great Apostle thus directs our attention to the Law of Reversion to Type.

He cries, "Who shall deliver me from the body of this death?" and answers: "Jesus Christ." And Jesus Christ did. But we are not to suppose that from that time forward Paul never had within him any movings of the "Old Adam," no impulses to a backward tendency; that his passional nature gave him no hints of its

presence; for we know from his own Epistles that he was, by the spiritual victory which he got through Jesus Christ, neither trans-humanized nor de-humanized, but a redeemed *man*, and this was his glory.

Christians need not be alarmed when awakened to the fact that the carnal tendency is never eradicated. What man needs, and what he must have, is stimuli which will enable him to counteract the tendency and live supreme. These stimuli are found only in religion, and, as the carnal nature strikes downward, the spiritual life attracts upward, it remains with the individual which shall become supreme over the other; for to him who hungers and thirsts after righteousness there is promise of abundance. This last reveals the profound truth that the Law of Tendency in the spiritual man works toward the type of Him who is the Giver of spiritual life. The one requirement for him who possesses the spiritual life is to nurture it, and see that in every way its nourishment and environment are congenial. This is the secret of a great Christian life.

We have thus come by several paths to the following conclusions: 1. There must be a vicegerency in man dominating and bringing into subjection and under direction all his instincts and faculties, so that their functioning shall be for his present and future welfare. 2. That such vicegerency is committed to religion.

It is not in vain to have come by these several paths to realize the sure truth of these conclusions.

We have reached them purely by the scientific method. They are among the certainties, and have beneath them the Sufficient Reason. We are now at the point where the logical question is: To what religion shall this vicegerency be committed?

CHAPTER X.

THE RELIGION OF THE FUTURE.

Christ does not fill Christianity to Overplus

IN 1887, W. Boyd Carpenter, D. D., Bishop of Ripon, delivered on the Bampton Foundation eight lectures before the University of Oxford, in which he predicted that the religion of the future would be that religion which would the most rationally take account of the following four laws: 1. The Law of Environment; 2. The Law of Organism; 3. The Law of Sacrifice; 4. The Law of Indirectness.¹ After the foregoing argument we are prepared to appreciate this summary. The general proposition that religion is hierarchical among the instincts, and that all the interests of man are comprehended in the true religion, is overlapped only by another proposition, that religion is a necessity to man's proper unfolding, and that there can be but one best religion. For that he is constitutionally fitted. It is easy to find so-called religions which will immolate man. From them we turn away. There are also those which contain a modicum of truth, but exalt the sensual, blur the moral sense, and are impotent to lift him out of a

¹ "The Permanent Elements of Religion," Carpenter.

debased environment. The question will crowd itself: Is there open to us a short path, thoroughly scientific, by which we may discover the religion which, in every respect and everywhere, will be the friend of the individual, bringing him to his best, and an inspiration to the race, pushing it forward in those lines over which it must travel in order that it may realize the highest good? If such a religion can be found, the value of the discovery will be beyond estimate. The method is simple and scientific; namely:

Man is the being to be benefited. Before any clear conception of the religion which he needs can be had, we must have a true conception of him. We know that he is a body. Hence a religion which takes cognizance of his physical organism, is what he needs; and the religion which does this the most perfectly is the best. That is the first step.

But science informs us that man is more than body. Then we reply, he needs a religion which will administer to the More. When science is asked the content of the More, she answers: Intellect, Emotion, Will, Moral or Spiritual capacity. The stupendous fact that he longs to find and to know God, and to be at peace with Him; that he is insatiate for a more abundant life, even eternal life, has compelled a new definition of man, which is conveyed in the statement that "man is a soul having a body."* Granting the accuracy of this definition, we conclude

* A definition of the late Bishop Randolph S. Foster in his great sermon "What is man that Thou art mindful of him?"

that the religion which is to be a constant benediction to him, must have the following ingredients in proper proportion: (a) It must be rational, to satisfy the intellect. (b) Full of tenderness and hope, to meet the emotions. (c) Replete with lofty stimuli, to strengthen and direct the will. (d) It must present a God who is rational, merciful, omnipresent, eternal, omnipotent, omniscient; Who is committed to loving man and guiding him in the path of duty, and who promises, on the basis of righteousness, personal immortality.

Dr. Boyd Carpenter, in his book, "The Permanent Elements in Religion," virtually reaches the same conclusion when he says that the religion of the future must be characterized by the three elements: Dependence, Fellowship, and Progress. The first because, if man does not recognize a Personality to whom he owes worship, he will become egoistic, arrogant, revolutionary. The second, because companionship is conducive to consideration and affords in the development of the social life ample exercise of the moral faculty. The third, because man to realize himself, must achieve along high lines. In other words, the religion which man must have must be consonant with his whole being, and the cosmos in which he finds his plane of action.

Science is to be credited with bringing us into this large view where all are compelled to admit that religion is not only a necessity, but the one religion which at last must bless him is that which, in its

functioning will conform him to the law of righteousness, the social law of service, and the law of progress.

Religion being a necessity, and a particular kind of religion, then science has herself come to the point where it must soon pronounce an emphatic opinion as to what that particular religion is. The best possible religion will alone be adequate to his complete development. It is now well established that man and the cosmos (Nature) are intended to be harmonious each with the other. The religion which is to dominate him, therefore, must have respect to the two; and that religion which is the most inclusive of the nature of both will be the religion of the future. If there is no adequate religion in existence, then, in time, all present religions will be displaced by the religion which is Becoming, for such a religion will appear through the survival of the fittest and natural selection. The only question, therefore, is: Is there not now a religion upon which man will never be able to improve; a religion so all-comprehensive of man, and all-inclusive of his interests, present and future, that not anything can be added to it, or taken from it? This is a far-reaching and living question. Science, philosophy, theology are face to face with it. To that we now give our attention. The present writer is profoundly convinced that Christianity is such a religion, and in support of his conviction submits the following succinct and, as he believes, scientific analysis of the contents of that religion which is called Christianity.

Man may have a religion in the remote future more perfect than Christianity. But he will never need that until he has, as an individual and as a race, outgrown Christianity. When the boy fills his coat, or when the coat is worn out, then he needs another. It is pertinent, then, to ask: How nearly has the best man come to filling Christianity? I say the best man—the most noble-minded, conscientious, prayerful, studious man! There is no use talking of the worst or the better—Christianity is too far ahead of them—but the very best. Many have abandoned Christianity. But why? Had they filled it? Do they now, having turned elsewhere? That we may clearly understand the merit and bearing of these interrogations, let us look at the measure of Christianity.

This will be done by taking three illustrations and carefully weighing their significance:

1. The Sermon on the Mount as given in Matthew, chapters v to vii, inclusive. This sermon may be characterized as the Constitution of Christianity. What is the measure of it? Has any living best man filled it? Has any living or departed man filled it to overplus? If the individual best man has not, how nearly has the race come to it? Is there any sign upon the moral horizon that the race is anywise outgrowing it? Is it not nearer the truth that the race has scarcely as yet entered upon the threshold of His teachings? The Beatitudes alone humble us. 'T is the rarest man in his-

tory who has rejoiced when reviled, and been exceedingly glad when all manner of evil has been spoken against him falsely. How many are agreeing with their adversary quickly, and how often have you known those who loved their enemies, and prayed for those who spitefully used them, and who forgave as they wished to be forgiven? Where are the people abandoned to the laying up of treasure in heaven, and are not concerned most about the laying up of treasure upon the earth? To say there are none would be dishonoring God and sincere men, but to say there is any considerable proportion of the Christian world who fill the beatitudes would be a wrenching of the facts. If here and there are those who seek to fulfill all the law, we rejoice and take courage; but the race as such is still declaring that Christianity's standards are too high, and that they are impracticable. That is self-condemnation enough.

2. The thirteenth chapter of First Corinthians is Christianity's Love-chapter. It is as sweet as a field of fragrant clover. It is as gorgeous for its heavenly colors as is the rainbow. One can saunter through it as if he were in a forest with verdant trees all bursting into bloom, and in the stillness of his soul he can feel the breath of truth, refreshing and pure. O, the thirteenth of First Corinthians! How immeasurable! Has the reader ever known any one who so filled it that further growth was impossible? The question carries its own answer. There are who have love? Yes. But are they over-full of this al-

ways? "Love is *not* provoked." Ah, there is the rub! There is just one name that can be substituted for Love: *Christ* is not provoked. *Christ* suffereth long and is kind. *Christ* vaunteth not Himself. *Christ* envieth not. *Christ* is not puffed up. *Christ* beareth all things. Love never faileth in *Christ*. Put thy name there, dear reader. Put the best man up by the side of this Love-chapter and ask him to speak the truth. 'Tis the glory of it that many taste the sweetness of this love, and know of its power. Tasting and being filled always, are very different. To have the thirteenth chapter of First Corinthians incarnated in one twelve months in the year and all the years—Christ only did that. The best known man struggles and fails and hopes. Turn from this best man, and look at the race. Is there any very remote indication that the race will outgrow that? How can the race outgrow it? Can one outgrow love in perfection? No word can be added to that chapter to perfect it. Should the race to-morrow fill it to fullness, what could be added further?

3. The Good Samaritan. This parable is the very essence of love to neighbor, and a man's neighbor is he who is in need, and his nearest neighbor he who is in the greatest and most immediate need. There are who give all they have. The Good Samaritan, perhaps, has never been out of the world. This man gave attention, time, medicine, his beast, made himself (in the eyes of his people) unclean, furnished lodging, and promised to pay all the bill,

and that for one who despised him, persecuted him. Could one do more? How many are found in any community who do these things? Some? For them let us bless God. Do you know of any? Then write his name large and alongside of it, "This man is a Christ-man." But how about the vast majority? How about the race? Is there any evidence that humanity is outgrowing the parable? So far below its requirements do most of us live that it has become the fashion to speak of Christianity as idealism, the impracticable religion, the religion of heaven, all of which sustains the claim that here at last is a religion that puts man out of breath to keep even a fair pace with its requirements. It is well for us to bow our heads here. God is near. We feel His Holy Presence. Christ is Christianity. Christ fills it. But even Christ is no more than it: He does not fill it to overplus. He FILLS it. That is God. None other but God could do so, always. Hence it is written of Christ: "He counted it not a prize to be equal with God."

It is not difficult to find those who fill to overplus Mohammedanism, Buddhism, or the religion of the Brahmo-Somajas. But Christianity no man fills. The average life of the race is so far below it that pessimism were easy were not God's promises so many. Christianity only is worthy of man, for it alone understands him. Under that he has become and is yet becoming. Its doctrine of regeneration

gives him new vision, and the resurrection and ascension of Jesus give him some hint of the plenitude of his own being, and an answer to the oft asked question, "Wherefore was I born?"

It is fundamental in biology that every kind of life develops best in its particular environment. His congenial environment is Thought, Love, Fellowship. Christianity supplies these in richness and fullness. Considering the completeness of Jesus Christ and the moral incompleteness of mankind, there is a sense in which man is always in process of being saved. The race gravitates toward Him. It is in His likeness we hope to come. The image defaced, in Him will be restored. He who is the always becoming is the genuinely saved. Such is the plenitude of Christ, the matchless completeness of His character, that the best need continually to grow in grace and in knowledge. This is a very great matter, and shows how great is the need of man for that inspiration and illumination that comes by the way of Bethlehem. Any thought which puts Jesus on the ordinary plane, or Christianity among the nature-made or man-made religions, fails, and will continue to fail. Even the claim that it is extraordinary is not sufficient. It must be classed as transcendent. For, test it as one will, Christianity is all-comprehensive and all-inclusive of man.

First. *As to Its Comprehensiveness.* Man is of a mental type. He is the thinker. Christianity challenges thought. It is a thought-provoker and a

thought-promoter. It deals in such ponderous ideas as God, Man, Immortality, Duty, Destiny. It is impossible for it not to arouse the intellect and stimulate discussions of a profound and vital sort. But man is after an emotional type. The most refined quality of which he is conscious is feeling. Feeling is initiatory in him. It is the evangel, going before and along with all his intellections and volitions. The arts are his own creation, but they are regnant with feeling. Literature and poetry abound with it. It is the very life of the imagination. Christianity is an inspirer, director, refiner, of this exalted feeling quality of the mind. It would be impossible that it should be otherwise. Its message is the gladdest tidings that ever earth has heard; its fellowship and communion the highest and sweetest; its hopes are the most precious.

In the emotional nature lie the passions; for man is after a passional type. Passion is the most powerful manifestation of the emotional nature. No function is at the same time such a bane and blessing. In excess, the passional nature is his Nemesis; in subjection, his Hercules. Love is a passion. Hate is a passion. Man is the world's best and greatest lover. He alone loves. His love is consuming. His hate, at times, burns seven times hot against his enemies. He is the world's best and greatest hater. He alone of all the earth hates. Clearly, a stimulus, powerful and penetrating, must possess him, so that he may from the latter be restrained, and in the

former wisely directed. Christianity, as we have seen, administers to both these impulses. Christ's summary of the Ten Commandments, love to God and neighbor, is all-comprehensive. To attain, man must be the right kind of a lover. This principle of love in Christianity is analogous to the law of conservation in physics. It is the most powerful preservative force in the race. It serves the same purpose in the race (changing the figure) as the centripetal force does in matter. Love always conserves. It is the only power needed to hold together families and nations. It keeps the race from flying apart, as the race constantly tends to do. Christianity seeks not only to create and maintain proper conjugal and nation love, but to do that phenomenal and exceedingly difficult thing, create and maintain race love. A passion for humanity is not innate with the race. It must be born. It is the purpose of Christianity to create this. In other words, there is a universal sense in which man must come to recognize humanity as a person; when, so far as possible, each man shall act toward the race as he would have every other man in the race act toward him. This is catholicity in love. If Christianity can not produce that in humanity then it can not be produced. Christianity can produce it in plenitude, but on one condition only, a condition which is rational, or, if you prefer, scientific, viz.: That every individual in the race practice its precepts. Toward this happy consummation man is becoming.

Second. *The Christian Religion is All-inclusive.* Inclusiveness is quite another matter from comprehensiveness. Comprehensiveness calls for a definition of man; inclusiveness for a definition of religion.

The all-inclusiveness of religion can best be revealed in answer to this question: What are some of the positive helps immediately needed by man; helps which will be stout enough to move him along the surest and speediest way, that he may in the best possible trim attain unto the highest ideal of which his wonderful being is a prophecy?

This profound question should not frighten us. It enters into the problem. We know man sufficiently well—not all in all, but well. Science may be said to know him. We know religion. Christianity we certainly know. Besides we know this: Man's expanding needs, be they ever so many, have all been provided for in the constitution of things; or will be provided for by a loving Heavenly Father.

Man's deepest needs are psychic and spiritual. His psychic needs he himself can supply, and is supplying. His spiritual needs he has sought to satisfy, and in evidence are all the religions and mythologies, rites, and symbols. It is our contention that all his spiritual needs are met in plenitude in the religion of Christ. By this is not meant that all questions are answered which he has asked; that Christianity does not leave him with some longings which are natural to him and upon which it throws little light, if any. We admit that it would be impossible to answer

all the questions man can ask, and perhaps impossible that he should understand all answers which might be given. It is merely claimed, that, for the purpose of spiritual development along normal lines, Christianity supplies help in plenitude. And that this is so, may be reached by a further study of its all-inclusiveness as a system. Few will question the statement, likely none, that man's immediate need is healthful and symmetrical growth—a growth perfectly in harmony with his physical and psychical functioning. That need is supplied in Christianity.

The laws of growth are well known. It has been remarked by a present-day writer¹ that in all healthful growth there are three features.

(a) The surgical or the suicidal. That is, something must be made to die. There is no growth without death. This is simple enough in the physical world; strange that it should not be understood of all life! The student soon discovers that mental growth is gotten by the death of indolence, imitation, and of every habit which hinders vigorous, independent thought. The body can not grow if cramped, overburdened, underfed. So mental growth must be free, and according to the laws of psychical life. This we understand. Shall we refuse to believe that, for spiritual growth, the surgical method is needed? Certainly not. And wherein is it needed? In this

¹ "Genesis of the Social Conscience," Nash. This is a most suggestive book, and the present writer acknowledges his indebtedness thereto. The reader is referred to it.

connection a most remarkable truth fell from the lips of Jesus: If thy right eye or thy right hand offend thee (so that death is inevitable with them), then it is better that they be taken away. The profound philosophy in that remark lies in the fact that evil will seek means to accomplish its ends, and this evil must be removed by some process of surgery, or death, so that the offending member will be rightly used—not for offense but blessing. Christianity goes deeper than the offending eye or hand. If there were no other way to cure the soul, these had better be removed. It is a way the Master has of telling us that sin is a most virulent and heinous thing, and a surgical process is needed that the functioning of the soul may be natural, healthful, and unhindered. Jesus announced the same truth when he said: “I am the Vine, ye are the branches. . . . Every branch in Me that beareth not fruit, He *taketh away*; and every branch that beareth fruit He purgeth it that it may bring forth more fruit.” Now, the conclusion is, the surgical process being essential to growth, Christianity requires this for the spiritual development of man. There can be little doubt but this fact, not understood in its scientific bearing, has caused a hesitancy on the part of some to embrace Christianity. Surgery is painful. Mankind seeks painless paths; and this is all well enough if such paths lead to life; but if, in any case, the avoidance of surgery means certain death, the painless path is devoid of wisdom and profit. Thus is it the spiritual life is subject to the

first requirement of growth. Jesus Christ has set forth the surgical method which is a necessity in the removal of evil; but with the method is the promise of more abundant life.

(b) Mortification is the second feature. Some things must be ejected and rejected. Suppuration must set in against all that is infectious and poisonous. There must be the subjection of the members. Now, we understand this in the physical world, and we have learned that for great mental power and efficiency in any line, certain things must be gotten rid of. Shall we make an exception when spiritual growth is considered? Bunyan never declared a more scientific spiritual truth than when he represented Christian as knowing that his sin must be gotten rid of; for as a bundle on the back to a wayworn traveler, so is sin. This putting off and getting rid of, and taking up of, is forcibly set forth in the words: "Put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof."² "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body."³ "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."⁴ "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry:

² Rom. xiii, 14.³ 1 Cor. vi, 18.⁴ 2 Cor. vii, 1.

for which things' sake the wrath of God cometh on the children of disobedience."⁶

The above suggests how well adapted is the Word for instruction in righteousness. The spiritual life to develop normally must be rid of excrescences and burden. As a principle it could not be presented in more scientific language. The injunctions are all based upon a necessary principle in growth.

(c) The third feature is limitation, or restraint. Some things must be held in check. The principle of repression must operate; otherwise legitimate desire will become avarice, temper may become uncontrollable, ambition inordinate. No passional tendency must be permitted to run unbridled. Thus it is seen that Christianity puts bridle and bit on the whole life. It is a restrainer and a director. It superinduces caution to inner state and outer environment. The soul-life can not but grow under its healthful influence. It is all-inclusive of man's interests. Assuming that the three features of growth are according to the best scientific light, it is impossible to find a system of religion that enjoins these upon man as does the religion of Jesus Christ. And this is by no accident or guess, but from a knowledge of what man is and what the unfolding of his nature must be before he can realize his best self. That is a pungent and beautiful word regarding Jesus: "But Jesus did not commit Himself unto them, because He knew all, and needed not that any should testify

⁶ Col. 111, 5, 6.

of man; for He knew what was in man.”⁶ That word is explanatory of the all-comprehensiveness and all-inclusiveness of Christianity.

Thus far the argument has proceeded, either from the definition of man or of religion. We have discovered that Christianity is sufficiently comprehensive and inclusive to take in the whole man and all his interests for all time, so far as we are able to anticipate his interests.

It remains for us to inquire somewhat further into his nature, and discover within him a deeper, but nevertheless a very real self, which must be provided for in Christianity, or that religion will not be the religion of man’s future.

What is this deeper, hidden self? And does Christianity provide for it? First, whatever else it may be, it is that self which is insatiate for endless time in which to do its task. Dr. John Watson would, perhaps, describe it as the longing for the “ageless life”—eternity. *Eternity!* That is it!

It is that deeper self which is passionate to know duty, and to know it done. It is that self hidden away, that asks not only for time and task, but for place. The earth is small—too small, as earth-time is too brief.

It is that self which insists on totality and unity. Thus we fathom man at last. And as we sink the plummet and gather up his longing desire for time, and task, and place, and totality, there comes with

⁶ John 11, 24, 25.

them the sweetest and richest and purest, and it may be deepest, desire of all, without which the others being given, eternal life would be a mockery, viz.: the passion for fellowship with human and kindred spirits forever.

Any religion which offers transmigration of soul to this mighty man, this being fit only to be called a son of God, mocks him. Any religion which robs him of personality and at the last sinks him away into unconscious Nirvana, dethrones him. We do not believe that "man is the measure of all things," but that other aphorism, "God is the measure of all things." Man, however, is but a little "lower than God," and no book has understood man save that one which has so characterized him.

Does Christianity adequately provide for this deeper self? In a few words I wish to show that it does. Given this deeper self, it is not difficult to discover whether it does or not. The content of Christianity is much fuller than at first believed. It is God's Love Ocean of Truth. Though enough has been said to establish it as the first and best of known religions, it has other stimuli for this deeper man than those previously named. A religion to be adequate must do more than recognize the instinctive racial longings; it must supply the needed stimuli. We submit the following reasons to prove Christianity all sufficient:

1. *The Time-sense.* ETERNITY. I do not mean to say that the time-sense originates in religion. It

is an intuition, and, according to Kant, is not produced by experience. But experience has deepened in consciousness a conviction that he will be given ample time in which to perform his task. His business is to Become. Sufficient time will be allotted. Man has always wanted to do something which would last forever. His first efforts at monument building hint of immortality. Whatever fear he had of passing into nothingness, he sought to build imperishable works. There seems to have come with experience, more than a hope, a dawning certainty, that the output of his life here might be continued there. Plainly his hope is that he who fails to attain here may attain yonder. This larger time-sense has been cultivated by religion, especially the Christian religion. Man needs this larger time-sense. Universal man needs it. Wherever Christianity goes, this larger time-sense becomes dominant. The worth of man tilts the beam. The supreme right of life appears. Soul-development becomes the most precious art. Character becomes the one priceless treasure, and eternity no longer lingers about as the shall-be, but as the IS. Present life is thought more of, because of the forever life. Eternity is NOW. Eternity has always been upon us, and will forever be. Present duty is hitched on to duty æons hence. Everything is of consequence, because everything is part of a continuous and continuing time. This is a wondrous conception. We have been long coming to it. Many things it takes man long to catch. But Christianity

is aflame with this holy conception. Good that we have come up to it at last. There is a holiness in all living, and living is worth while. Not anything satisfies this time-sense as does this conception. It is the Christian conception. "God is not the God of the dead, but of the living. He is the God of Abraham, Isaac, and Jacob."

"Before Abraham was, I am," said Christ. "I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die." That which the average man desires most when dying is life. Christianity meets that need. That which he hopes for is eternity, and Christianity declares, he that believeth on Christ Jesus *hath* eternal life abiding in him.

2. *The Ought-to-Be Sense.* The one word which has slowly made its way into consciousness is OUGHT. It has come slowly because it is a word of weight. It outweighs the worlds. As the sin-sense has become emphatic in our thinking, conscience has become increasingly imperial. This Ought-to-Be has an infinite God in it. It has the music and rumblings of an eternity in it. It can not be gotten rid of. Only the wicked desire to be rid of it. The question, What Ought to Be? destroys the stratification of society enforced by Buddhism; the pollution of the domestic sense encouraged by Mohammedanism and Mormonism; and it raises into glorious effulgence every noble thing. Let it be written to the

credit of man that he is no longer content with what is. That we tolerate some things is our shame. If from no other, at least from the "Chambered Nautilus," man learns to build for himself "more stately mansions as the swift seasons roll." He says of his nation, "This ought to be." The circumference of his powers has enlarged under the talismanic word. Religion has bathed him with light. He discovers that now he serves God, whereas in ancient times the gods served him. He is more and more coming to believe himself under Divine orders. The Ought-to-Be puts him on the firing line where it put Lawton; or in the White-Cross work. Ought has but one sentence: "Anywhere we Ought-to-Be is our place." "Anything which ought to be is right." This is the new gospel of religion; or this is the old and only gospel of Christianity.

3. *The Political Sense.* Under the Divine spell of *Ought* the world is coming into a sound political sense. Human government is the science of political righteousness. Politics is holy. It has no mission but that which is as pure as religion. The Augean stables have no business to pile up with filth, which in human government is an offense to God and all good men. We are coming to realize what government means—what it should stand for. There is a theocracy which must be realized before man can realize himself. God in government and the government for God,—that is the watchword of the Becoming.

Hercules may perform his labors, but unless the

vipers of corruption and low ambition for place perish from among men, a new Hercules will be needed in every generation. Christ came once. He left a message. That message was not one of reformation for the world, but the regeneration of it. No less will do. It is no longer charged that Christianity is feminine. We have come to know that its tenderness is that of a refined woman, but its robustness is that of Joshua. The apostles were stalwart. The Reformers were Reformers because they themselves were regenerated. The Reformation they preached was a Reformation in Regeneration. Kings and all who are in authority will lead peaceable and godly lives when the Christ-life fills them. The cure of the government is the cure of the king. Christ is the physician. Political power of the right sort is coming upon the world. When the righteous rule, the people rejoice.

There are moments with the race as with the individual, when conscious power is upon it. The ordinary man never felt so conscious of power as now. He seems to be girding himself for some mighty task. The race seems to be getting on its feet, tiptoeing, with hand to ear listening for a voice to speak from beyond the horizon. The Political Sense is world-wide. Man's task is cosmopolitan. The whole earth is a news-box, and unless the race hears several times every twenty-four hours from itself, it is restless. The Political Sense is all alert. Expectancy is everywhere. The world goes with a driving-power

amazing. If ever the sense of the Becoming was on the race, it is now. Everything is dynamic, creative, missionary. Christianity is our hope, and every people of earth is feeling the throes of its power as never before.

4. *The Totality Sense.* The wholeness and oneness of things. There must be a Whole. There are worlds and systems and suns, but one universe. There is a totality, and God and totality are all things. It is said the Greeks had no word synonymous with "Humanity." Christianity brought that in. Great word it is. Too big for most of us. There is such a thing as the solidarity of the race, as there is such a thing as totality of worlds and all things. Onto this solemn truth the race seems now to be coming. It is not a new truth, but new in the cogitations and beliefs of men. To man it is unpalatable. Religion thrusts the totality of the race upon him, and compels him to admit it. In the presence of it he has been, and yet is, obstinate. If he nods his head, it is as when Zeus at times nodded his. There is lack of sincerity, or a desire for patrimony. He will some day nod his head and mean it. The race is one. It must be treated as a Person. All men ARE Brothers. One blood flows in all. We will never attain until this God-inbreathed, ponderous, and vital fact inoculates us.

This is inclusive of the equality-sense, the freedom sense, which so conspicuously figures in modern citizenship. Involved with it is the moral sense,

which is not only sensitive regarding rights, but privileges; a sense so acute that men will, when fully awake, talk not alone of duties, but practice courtesies; so that men, in the presence of one another will be, as they are in the presence of women, refined, considerate, magnanimous. For it can truly be said, whenever a man has a less regard for his brother man than he has for woman, or when a woman has a less regard for her sister woman than she has for man, neither has yet attained. And that the race has attained in this particular the most extreme optimist will not admit. But that the race is attaining we all know. A quickening of the moral sense will speed the brighter day when between the different races will be observed brotherly kindness.

5. *The Domestic Sense.* It has been well said that De Foe found an island, and upon that island he put a man, and called him Robinson Crusoe; that he came to nothing, and got nowhere. The reason assigned is, De Foe forgot to put on the other end of the island a woman.⁷ To be sure each would have found the other. The law of affinity would have seen to that. Had De Foe so wrought the story, then our youth would have had an inspiration greater in the book. How much more charming is the book, "The Swiss Family Robinson!" There you have a family; marrying and giving in marriage; a real human world. When God made man, He gave him a sweetheart, and you may be sure if Adam sinned

⁷ Nast: "Genesis of the Social Conscience."

with Eve, it is also true that he showed some chivalry, because he sinned *for* her. But whether he sinned with her or for her, or both, probably he would have more grossly sinned without her! God meant much more than mere loneliness when he said, "It is not good for man to be alone."

The Domestic Sense intensifies our interest in all things. If at the last he is my father, and mother, and sister, and brother, who doeth the will of my Father in heaven, it can not be otherwise that fatherhood and motherhood, sisterhood and brotherhood add to the probability of the race coming into fuller race-love. Every sweetheart and lover, husband and wife, has a taste of the boundless fruition of infinite love. The world is built up by families, and cemented by the domestic tie. While religion is not the originator of the domestic sense (it is part of the social instinct) it is the sanctifier of it and the sanctioner of it. When we get older and sounder in our thinking, we will enter more deeply into the significance of the beautiful fact that the first miracle the Christ wrought was at a marriage feast. Concomitant with this domestic sense is the larger sense of fellowship. Man longs for friends. He looks beyond to other souls congenial to himself, and these are as kindred to him. He is a friend-maker and a friend-keeper. He can not exist without them. So insatiate is this desire for fellowship that through all his history he has sought fellowship with the gods. Mythology is replete with the story of

his struggle to have the gods to be his friends. Most profoundly he believes in a supervising and all-preserving Mind, and that Mind he will think of in no less relation than as his Heavenly Father. Christianity is perfected in the filial relation which it so poetically and philosophically reveals as existing between the truly good and God. When ye pray say, "Our Father." "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."⁸

Communion as expressed in prayer has the thought of fellowship underlying it. All Christian assemblies are dismissed with the Apostolic Benediction, which embodies the same precious thought of fellowship. The Christian Church is a Fellowship Society. Thus Christianity is replete in the fellowship-sense, or the purest expression of the social instinct.

6. *The Place Sense.* Man is characteristically a place-seeker. He outdoes all other creatures in his migratory habit. From beneath blazing Polaris to the effulgent glory of the Southern Cross; from the farthest edge of the Orient to the remotest point of the Occident, he is found. All climes and lands become his habitat as if forever he had dwelt there. He is cosmopolitan. He abandons home and kindred, and, like Abraham, goes whither he knows not, seek-

⁸ Gal. iv, 6, 7.

ing fairer climes and richer soil. He lives amid the fastnesses of mountains, alone or with few, a child of nature; or in the seething masses of humanity in city; restless, he tries the booth, the hut, the capacious house, the palace. Every man, like Napoleon I, is seeking new lands to conquer. He sails all seas in search of place. In the North, prosperous, he wishes for the Southland. Larger than the palace, and broader in measure than any zone, he fills the earth with his restless self. Nations make laws to exclude him. There are not ships sufficient on the seas to carry him. He waits by the million to hurry, now here, then there. He dares the frozen regions of the North Pole, and turns back anxious to return again and again. He defies cold, and suffering, and death. He swears to himself that no spot of earth shall there be where his foot shall not tread. He will yet sail the seas of the North and of the South. From the earth he looks through the great eye which himself has made, and sitting hour after hour, he gazes far away—so far that his calculations make the mind dizzy, and he sees! He sees—worlds, and suns, and systems! He wishes himself standing yonder on that most remote world, and wonders what he would do and see. This is man. Just a “little lower than God.” Think you that he is content, or could be content, without a place? To live! To live—forever—somewhere! That is his longing! What shall we say of that religion which tells him, when he is at his best, that unconsciousness is his final state—

to sleep, to exist in unthinking repose? No greater misery could befall him. Men half awake, already buried mentally and morally, that know not what it is to live, may endure such doctrine, but not the wide-awake, full-on-his-feet Man! No state for such a man is as congenial as to be wide awake, gazing open-eyed, listening, feeling with every sense, for the principalities and powers around and above; and reaching after God and all Good; searching for the True and the Beautiful; playing with life and living a great, deep, mighty life every day! Ah! this is man at his best. There is not anything so sublime as to see such an individual sitting on the edge of this life, looking outward into the abyss which is immeasurable, and wondering where he will be to-morrow. For he knows he must sail that sea! This life he has lived. Ten thousand times he has asked, Whence? To-day he is asking, Whither? Nor does it matter with him that the world rumbles and goes hurriedly by, rushing for gold, and honor, and pleasure. Once he did care. Now life's forces have ebbed. The tide pours never more back. To-morrow he must sail! Whither? If you silently slip up to this man you may perchance catch the prayer of his throbbing spirit. He is saying:

“I was not ever thus, nor prayed that Thou
Shouldst lead me on;
I loved to choose and see my path; but now
Lead Thou me on!
I loved the garish day, and, spite of fears,
Pride ruled my will. Remember not past years!

So long Thy power hath blessed me, sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone,
And with the morn those angel faces smile
Which I have loved long since, and lost awhile."

Jesus Christ knew this. That day when filled with sorrow because He had said to them, "Yet a little while, and ye shall see My face no more," and observing them downcast, He announced his ultimate purpose and hope for them. John xiv has made many a bed "soft as downy pillows are." "I go to prepare a place for you." "Where I am, there ye may be also." There is not only a rest for, but a *Place* for, the people of God. "In my Father's house are many mansions." It was this that cheered Paul when he told Timothy that the time of his setting sail was at hand. This grand apostle had been on the deep. He had seen the ship lift anchor and push away for other shores. He himself had been for two-thirds of a century on life's sea. Its billows had well-nigh submerged him, but Jesus had stood with him. Now he was waiting Cæsar's executioner. The cruel axman was to cut the cord of life which tied him to earth's shore. Then whither? "The time of my setting sail is at hand." He who sets sail does so for Another Land. "Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give to me, and not to me only, but to all those who love His appearing." Thus Christianity satisfies the Place Sense.

Browning, in that wonderful poem "Paracelsus," tells us that Paracelsus never attained. He aspired, but roamed, boasted, pretended, deceived, was sensual, proud, unmerciful. Because he did these things he failed. Paracelsus thought it was because he aspired to know rather than to know and to love, for so an Italian poet had told him. The Italian had failed because he had aspired to love without knowledge. Festus, his faithful friend, had told him otherwise. Poor Paracelsus! delirious and dying in St. Stephen's Hospital at Salzburg! Festus is beside him, praying for one word of recognition. Consciousness returning—what words of death, and regret!—reaching for the fancied hand of the Italian poet and the hand of Festus, Paracelsus at last passes. It is thus that multitudes never Become. Napoleon I, great as he was, never truly Became. A destructionist he lived and died. He loved Napoleon Bonaparte I, and in that he lost his nobler self, which might have forever blessed the earth. In contrast to Paracelsus and to the mighty French emperor, Browning draws the picture of the Grammarian carried to the highest mountain-peak to be buried because he lived so great a life. While these words are being written, there is handed the writer a card bearing the words: "Father passed away this afternoon."⁹ And who was this? None other than the very sort of man described by Browning in the

⁹The Rev. Thomas Harrison, D. D., who died April 18, 1903. A most remarkable man.

Grammarian. He was scholar, gentleman, Christian, editor, preacher—quite everything which a great soul could be. There are some who need to be buried near the sky. Such are they who truly attain. “Rabbi Ben Ezra,” old and waiting for the angels says to us:

“Grow old along with me!

The best is yet to be,

The last of life for which the first was made.”

Nor need we the poet's graphic pen to stir our breasts. Life is rich in those who have attained. For let it be known that he truly attains who, out of love, for purposes larger than self-interest, does that which, if all were to do, the race would be delivered from every evil thing. And, lest we get discouraged, we need to know that such a privilege lies closer to the average man than at first appears. Savonarola, contending for the purity and liberty of Florence, though strangled and burned, nevertheless attained. Martin Luther, going up to the Diet of Worms in a farmer's wagon, hailed by the thousands and cheered on his way, warned by a faithful friend to go no further unless he would have his fate to be as the fate of Huss, never was more a hero and a saint than when he said: “Huss has been burned, though not the truth with him. I will go in though as many devils are aiming at me as there are tiles on the roof.” Later, five thousand persons gathered in and about the hall; it was the fearless Luther who rose to the supreme place of brother to all the race when he said:

“Here I stand; I can not do otherwise. God help me. Amen.” And God did help him; and there he stood, and through him Protestantism and liberty and a free State. So might the instances be multiplied. Such souls bear to the race a prophecy of matchless beauty and worth. They attained against many odds, and through the power of the one all-comprehensive religion. That religion is ours. It is the religion of the To-morrow in a sense that it is not the religion of To-day. In it is the world’s hope. Thus man goes marching on.

CHAPTER XI.

THE CORONATION OF MAN.

Man Crowns the Cosmos, and Christianity Crowns Man.

NATURE has her coronation in Man, and Man has his in Christianity. It is this which makes the Person of Christ the highest expression of Divine Thought and Love. Christ is a Creation. His Immaculate Conception stands counterpart with the creation of the heaven and the earth. But He is a Generation, and in that sense is alone and apart, though on His human side He came by the way of David and Abraham.¹ Language can not define Him. For Creation and Generation both imply a beginning and an unfolding, but Christ Jesus is an Eternal Generation. "Before Abraham was, I am." "In the beginning [before the cosmos] was the Logos, and the Logos was with God, and the LOGOS WAS GOD."² He had a "glory with the Father before the world was."³

He is a class to Himself. He is above and beyond any serial process, and overlaps Nature. Because He is this, Nature was His servant and He did whatsoever He pleased. Christ is too large for Nature; too big for Philosophy. Science knows

¹ Matt. i, 1.

² John i, 1.

³ John xvii, 5.

nothing about Him, and can not define Him. Ordinary criteria fail in His measure. He is the world's Mountain Man. His birth, His death, His resurrection, His ascension, do not amaze us. When we know *Him*, we cease to be amazed. We cry aloud, "My Lord and my God!" It is Himself that overwhelms us! Athanasius was right: "Very God, of Very God." He crowns the cosmos. All Nature is glorious in Him and because of Him.

The Christian student needs more and more to understand, and to herald it everywhere, that there are some things too big to be handled through the ordinary processes of Nature. They must come over a path unusual and hidden from reason. The Plan of Salvation through Jesus Christ, God incarnate, is one of them. There is nothing usual in His whole career. It is all lofty, unique, sublime, confusing, glorious.

The glory of man is of a twofold kind. He was made in the likeness of God. That is first. Let that likeness be psychological and spiritual. That is enough. The mystery is too great for our understanding. We can not penetrate into the Holy of Holies, and look upon the Shekinah whose effulgence fills the Temple of his being. The glory is too great! It is our unspeakable privilege to know of its shining, and to be sanctified to life's awful meaning, by meditating upon his Person and his mission. It awakens us to thought, to penitence, to action.

The second is, that Jesus Christ was made in *our*

likeness. Unfathomable mystery! That He who was the *very* Image of God,⁴ should take upon Himself the likeness of man! Renan thought Him so much a Man that He believed manhood to be His measure. What a Man He was! God's World Man. Indeed, so much has man lost in the run, or so little has he gained, whichever way we view it, Jesus is the only full measure of manhood known to history. He was a Man! When I think that well through, I pray God to help me remember what by Him I am intended to be! But there is a vast difference between Jesus being the full measure of mature manhood, and mature manhood being the full measure of Jesus. Without doctrinal dissertation, Jesus Christ is Man's Coronation.

The Genetic record is a very pathetic and tragic one, but most human. Ah! it is awful in its portrayal of lost power. Eden lost! Man lost! Moral government broken. The creature assuming authority. God displaced. That is the first part.

God, the Merciful, calling man. Man cringing, affrighted, hiding, but found at last. The Law turning like a sword of fire, guarding the Tree of Life—until that time when man should approach it by sacrifice, petition, penitence. Man, cursed in his deed, but given a Promise, that out of his own loins should come One like unto himself, who should redeem the race. That is the second part. It is marvelous beyond compare that the infractor of law should be

⁴ Heb. 1, 3.

given the distinguished and imperishable honor of being the second party in bringing in the Restorer. Thus man is crowned.

Science has no more encouraging word than the Supremacy of Man in Nature. He is getting back his mastery. Let us see.

1. Labor was pronounced as a curse, an indignity. The sinful must work. He must sweat. He would find in his path thorns, stubborn to dig. Briers would hedge him about. The very earth would refuse response without the hardest struggle.

Is not that historic? How man has hated work! Harassed, fretted into rage, he has dug his way through history. Sin and thorns and briers and sweat and unrewarded toil have kept company together. The lesson is as awful as it is plain.

But, under Christianity, labor is becoming a dignity and a glory. Men sweat less as Christ comes. Briers give way before the Gospel. The restoration of Nature is one of the first evidences of Christ's triumphal entry into the lands. Where Christ is not, how men and women sweat! Behold Africa. The Congo Free State. Look at India, with her 300,000,000. Why stop to enumerate? The fact is appalling! But Labor was crowned at the Carpenter's bench in Nazareth. The efficacy of the Gospel of Jesus Christ is in the fact that the curse of the Law is turned into a blessing unspeakable through the transmuting touch of Jesus. Virtue hath gone from Him. The first Adam sweat after he had

sinned, and in his sin. The last Adam sweat at the bench of honest toil, and crowned the brow of Labor.

Then mastery was lost in sin. Power slipped from Adam in the transgression. 'T is ever so. There is reason for the inference that, previous to his sin, Adam was close to Nature. She responded to him. But the sword of fire swung at the gate afterward. Nature carries no sword for the righteous, but to him who despises law she thrusts forth her bayonets of wrath. Thus man became afraid of Nature. Her forces he called gods. He bowed down to them, and made offering. At her lightning and thunderings he trembled. He has considered her his enemy. Sin distorts the reason, and makes us to see dragons, and demons where none are. Heathenism is demonstration of this.

But Jesus in the Mountain of Trial, through His matchless self-mastery, commanded even Nature's allegiance. Thrusting her aside in His hunger, He walked the royal path of righteousness, so that ever after He needed but to speak and she obeyed. Wanted He money, it could at His will be found in a fish's mouth.⁵ Were the seas angry, they were stilled at His command.⁶ Was the bread meager, it multiplied under his benediction.⁷

Thus Christ has crowned man with restored dominion. Nature is altogether different to the Christian thinker. It is the Christian nation that wrests from Nature age-kept secrets.

⁵ Matt. xvii, 27.

⁶ Mark iv, 39.

⁷ John vi, 5-13.

In his sin man lost that loving confidence which he had with the animal creation. He became a hunter of beasts. Murder surged in his blood. He was rapacious for the taking of life. The beasts, terrorized, have fled from his face.

Under the Gospel, his love and care of the animal creation is returning. He feels himself akin to them. Protective societies are multiplying, and the animals know something has happened. It is said that the mountain beasts know the very moment they step within the precincts of Yellowstone Park. There they are loved. No murderous gun can strike them there. The writer has been in the mountains filled with bear and mountain cougar, and has known many who have traveled extensively through the vast forests. The universal testimony is, that the animals do not molest man unless attacked, or hungry, or some mother beast believes her cubs are in danger. We have come to know that the beasts are not vicious but gentle. Man has made them vicious. Christianity is restoring gentleness to man and beast. It is a wonderful fact that true mastery is in gentleness. Jesus Christ crowns the gentle-man.

In the garden, oppression soon ripened into murder. "Thou shalt not kill," is a terrible comment upon man's bestial tendency. Himself has been most unmerciful to his kind. "Love thy neighbor as thyself," is the hardest of all injunctions. Fearful is the oppression yet exhibited in Christian lands. But Christ has come, and the world is better. The

governments of the world are softening. Human life is of greater worth. Christ's question to the industrial world and to rulers of every age is, "How much, then, is a man better than a sheep?"⁸ A sheep stands for stocks, and lands, and bonds. Christianity will not permit any estimate of man lower than "made in the image of God." So long as man bears that superscription he is sacred. Nations will go down, change, and expand, as man is despised or esteemed. Christ stood for the world of men in all generations, and died for them. In that He sealed them as His own, He will not permit wholesale oppression without bringing to judgment those who permit it. Spain, Russia—no power of earth can forever go on in oppression and miss the wrath of God.

This is terrible, and in it is a message. Corporations should take heed. For the rich in this world's goods Christ has a word. It is Man He is after. That obscure man and woman. That child. Yonder multitude now crossing Brooklyn bridge! Ah, Man anywhere, everywhere! The race is his by purchase. Thus, the Christian world has a mission to all the nations. As Calvary becomes conspicuous and its meaning plain, the race will more and more bask in the light of human love. Man is bound to be ascendant under the Gospel of Christ. It was fine advice given by an aged physician to an outgoing class of young doctors, for them always to remember they

⁸ Matt. xii, 12.

were dealing with souls. Christ made conspicuous that the world of men was a world of souls.

This it is that makes world evangelism so consequential. He who aids not the Church in that, sees not the day of his opportunity. Along with our Gospel goes commerce, science, and individual worth. Christ leads the van of holy enterprise. When those in darkness see a great light, no longer are they content with a dead nationalism and stagnant existence. Life is what they want and will have. Christianity is precursor to that true and larger freedom of soul announced by Christ: "If the Son, therefore, shall make you free, ye shall be free indeed."⁹ Man's Golden Age is in the Christ.

"For so the whole round earth is every way
Bound by gold chains about the feet of God."

Jesus Christ sustained such a natural familiarity with God, that we well understand the appropriateness of the words of the apostle, "Who, being in the form of God, counted it not a prize to be on an equality with God."¹⁰ The Revised Version in the margin has it "Not a thing to be grasped." Jesus Christ was filled with "all the fullness of the Godhead bodily,"¹¹ and that is reason why He needed not to grasp after equality with God. These comments by the apostle are very rich and wonderful. It matters little that so many of the leaders of the Jewish Church saw not in Him anything more than the son of Joseph,

⁹ John vii, 36.

¹⁰ Phil. ii, 6.

¹¹ Col. ii, 9.

or a teacher; for in every age it has been true the men greater than their generation have been either misunderstood or unappreciated. How could mortal eyes, used to earth and human kind, grasp the awful but glorious fact that Christ was Immanuel? But, as Immanuel, there centered in Him the generations past and to come. He is the Prince of Peace. In His personality is a prophecy of that time when war shall be no more.

“Peace beginning to be,
Deep as the sleep of the sea.
.
.
.
Love, which is sunlight of peace,
Age by age to increase,
Till anger and hatred are dead
And sorrow and death shall cease;
‘Peace on earth and good-will.’”¹²

This it is that cheers the hearts of men to struggle on for the mastery. The physical world has shown evidences of submitting to the conquering march of man, but in the sociological and psychological and spiritual world, he has yet to prove himself sovereign. 'Tis himself he must conquer. Those gigantic forces which are builded up because of his energy and his frugality: capital and the industries; governments and the arts, and systems of education; home with all that it stands for; it is these which are to be conserved in his highest development and glory.

It has not fully dawned upon him that the Christ

¹² “Light of the World,” Arnold.

embodies the full mission of the race; that man is in some deepest sense predestined to work out a plan, and that the consummation of that lies in the eternities, but always along the spiritual and ethical truth announced by Jesus Christ. The program of Christianity is not some small scheme to be measured by finite mind—something which can be puffed away by human breath, or made more real by human attention—but a permanent scheme, the unfolding and the realization of which is left with mankind as the race shall listen to, and diligently observe the sayings of, the “Son of God.”

The second Psalm, with its irony and sarcasm to kings who refuse to harmonize themselves with the Divine decrees, is a message, Messianic in character, pointing to that distant time when the Son shall indeed be Lord and King of the earth. Hence the promise: “Ask of Me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession.” The far-off Divine event toward which all creation moves is that of spiritual oneness. The race should understand that peace and good-will are the real joys of its New Day, foreshadowed in the words of the Christ: “I am the Light of the World.”

It little matters who goes down, what governments abide, so the Golden Age comes at last—a day wherein man shall love man for his own sake, and virtue and holiness shall be supreme, and the race

shall be one in Christ Jesus. Faith staggers with the hope, so freighted is it with all that is good; time is lost in eternity; and God, who is the Ultimate Good, is All in All.

“Hail, to the Lord’s anointed,
Great David’s greater Son!
Hail, in the time appointed,
His reign on earth begun!
He comes to break oppression,
To set the captive free;
To take away transgression,
And rule in equity.”¹³

Thus Man has his Coronation in Christ, the King.

¹³ Benjamin Francis.

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